THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1837 - 1937

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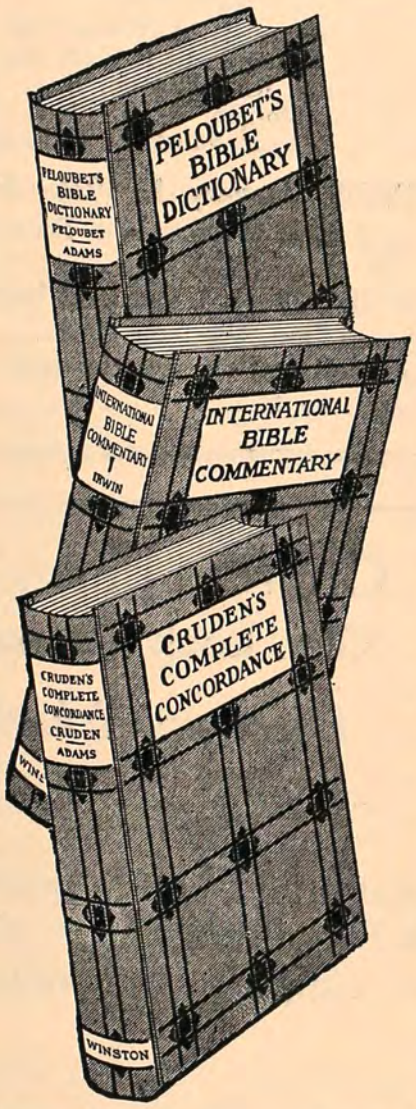

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Lenten Message

Next Sunday is the Fourth Sunday in Lent, sometimes called *Mid-Lent* or *Mothering* or *Refreshment Sunday*. In England it had a very special observance. Apprentices returned to their homes and accompanied their families to the Parish Church. A special cake was baked for that day and it was made a day of rejoicing. It was the only Sunday during Lent when Te Deum was sung.

I am speaking of it, not because of these peculiar and happy celebrations, but because it tells us that Lent is half gone. We seem to have reached an eminence from which we look both backward and forward. Have we kept our resolutions? Have we gained greater power over our bodies by our self-denials? Have we drawn nearer to God? At the great battle of Marengo when Napoleon's Army was undoubtedly defeated, the General took an old veteran to the top of a hill and asked him what he thought. The old man replied, "Your Army is defeated, there is no question about that." Then looking at the sky he said, "but there are still several hours of daylight. There is time to win another battle." Cheering up his soldiers he made a great charge, found the enemy off guard and won a great victory.

At Mid-Lent, whatever may be our defeats in the early weeks, there are still "hours of daylight," time to redeem our losses in the three weeks that yet remain.

As we approach the sacred closing week of our Lord's earthly life, may we seek in spirit to be at His Side. The Germans call it "The Still Week." It is the time when every other voice shall be still and only the voice of the Master shall speak. Follow day by day the events of that day in His "holy week." There are many little tracts of four pages that can be had at Church Book stores for a trifle. These tracts trace each day, the corresponding day in His life. Attend some services each day and strive, as far as possible, to live apart from the world.

Over a year ago as the Bishop celebrated the fiftieth anniversary of his Ordination to the Priesthood, he requested that the event be commemorated by a concerted effort to increase the Episcopal Endowment Fund. Some Dioceses have almost a million dollars in this fund and many smaller Dioceses have several hundred thousand dollars. Los Angeles, one of the newer Dioceses, has started a Campaign for an endowment of $250,000. It mournfully says at present the fund amounts to about $65,000. Pennsylvania, a Diocese as old as the Episcopal Church in the United States, has less than $100,000. It was resolved to allow one year for contributions for this fund before the amount is announced. The Bishop has not the slightest idea of what this amount is, but he is asking that the period of contributions be extended until Easter Even. Then he hopes that there will not be a Parish or Mission that has not sent its contribution and that there will also be many and large gifts from private individuals for this great need. An increased endowment will lessen the assessments on the Parishes and Missions.

Review of 150th Anniversary of Consecration of Bps. White and Provoost

By The Rev. Robert C. Hubbs

In reviewing the 150th Anniversary of the Consecration of Bishop William White and Bishop Samuel Provoost, in which the Diocese of New York united with our own Diocese of Pennsylvania in commemorating on Thursday, February 4th, it will be of interest to all members of the Diocese to know that a complete record of the joint Commemoration is to be published in volume form by the special committee of our Diocese, of which the Rev. Dr. James Alan Montgomery is Chairman.

The volume, it is announced, will include the Service of Holy Communion in St. Peter's Church, Philadelphia, at which the Presiding Bishop was the Celebrant and our own Bishop Taitt preached the Sermon; also the Service in St. Paul's Chapel in Lower Broadway, held at the same hour as the service in Philadelphia and at which one of our own Clergy, the Rev. Dr. Leicester C. Lewis, preached the Sermon. In addition the volume will include in its entirety the great public Service on the night of February 4th, the Addresses there made by the Presiding Bishop and by Bishop Manning and Bishop Taitt, and the notable Historical Address by the Rev. Walter H. Stowe, President of The Church Historical Society. The proceedings at the Luncheon given by The Churchwoman's Club to the distinguished special guests, and also those at the Supper given by The Church Club in the Hall of the American Philosophical Society, will be included in the volume.

Space limitations make it impossible for The Church News to give other than a summary of all that took place in connection with the Commemoration. Our readers will, however, find under separate captions in this issue the complete text of Bishop Taitt's Sermon at St. Peter's; also a generous abstract of Dr. Lewis' Sermon in New York at the same hour, and a generous abstract also of the Historical Address by the President of The Church Historical Society in Old Christ Church at night.

In connection with the Commemoration, a Message from the Archbishop of Canterbury to Bishop Taitt and Bishop Manning was read by the New York Diocesan at the morning Service in that city and by him in Old Christ Church at night. In his Message the Primate of All England announced that he would associate himself with the Commemoration in New York and Philadelphia on February 4th with thanksgivings and prayer at the Altar of Lambeth Chapel, where the two Bishops were Consecrated 150 years before.

The Commemoration in Philadelphia centered around the three churches of which Bishop White was Rector, then known as "The United Churches of Christ Church, St. Peter's and St. James's", and the Hall of the American Philosophical Society located in Independence Square. St. Paul's Chapel in Lower Broadway, N. Y., was chosen for the New York Commemoration because of its historic significance and also because of its strong tie with great events in the history of America. It was there that Bishop Provoost officiated in 1789 when George Washington attended church service in completion of his inauguration as the first President of the United States.

The Rev. Dr. Frederick S. Fleming, Rector of historic Trinity Parish, N. Y., officiated at the New York Commemoration. The old Communion vessels, gifts originally of British Sovereigns, were used. In addition to the Sermon preached by the Rev. Dr. Lewis, Bishop Manning made an Address at the New York Service.

At the same hour the Commemoration was being held in St. Paul's, N. Y., the Philadelphia Commemoration was being held in St. Peter's. The Rt. Rev. James De Wolf Perry, Presiding Bishop, was the Celebrant and Bishop Taitt preached the Sermon. The Rev. Dr. Louis C. Washburn was the Epistoler, and the Gospeler was the Rev. Dr. James Alan Montgomery. A special service leaflet prepared by the Rev. Dr. E. M. Jefferys, Rector of St. Peter's, carried on its cover page the familiar full-length figure of Bishop White, aged and bent, walking with his cane.

Music for the Service in St. Peter's had been arranged by Harold W. Gilbert, Organist and Choirmaster, and was sung by the Choir of St. Peter's. The musical setting of the Kyrie, the Sanctus and the Agnus Dei was that of Wood, Phrygian mode. At the Offertory, "Greater Love Hath No Man," by Ireland, was sung. A Doxology of Cologne in 1623 was sung at the conclusion of the Service.

At the night service in Old Christ Church, the Rev. Dr. Louis C. Washburn had prepared a special service leaflet, on the cover of which was a beautiful reprint showing the interior of the Chapel in Lambeth Palace, with a view of the Altar before which Bishops White and Provoost received the Episcopate for America in the English Succession on February 4th, 1787. Inserted in each leaflet was another familiar picture of Bishop White seated in his Episcopal robes.

The music at Christ Church was rendered by the Choir of the church and was under the direction of Robert H. Cato, Organist and Choirmaster. All was of the date of Bishop White's Consecration. The hymns sung were "Come Thou Almighty King," "O God, Our Help in Ages Past," "How Firm a Foundation," "Triumphant Zion, Lift Thy Head" and "All Hail the Power of Jesus' Name." Coleridge-Taylor's "Te Deum" and Bach's "With Joy We March Onward to Zion With Singing," were other music. The Service was read from a rare copy of the 1785 Prayer Book, donated by Mr. Howard Godhart, of New York, through Dr. Thomas D. Smith, great grandson of Dr. William Smith.

The Archbishop of Canterbury's Message

Following is the text of the Message sent by the Most Rev. and Rt. Hon. Cosmo Gordon Lang, D.D., Archbishop of Canterbury and Primate of All England, and read by Bishop Manning in St. Paul's Chapel, N. Y., and Old Christ Church, Philadelphia:

"Let me send to you and the Bishop of Pennsylvania from Lambeth Palace, where 150 years ago Bishops White and Provoost were Consecrated, a Message of heartfelt remembrance as you are celebrating this 150th Anniversary of an event which meant so much in the history of the Church in your great country.

"It is most moving to think of the developments which have taken place during these 150 years in the life both of the Episcopal Church and of the United States.

"I pray that by the blessing of God and guidance of His Holy Spirit the Church in your Dioceses and throughout the United States may not only worthily uphold the traditions of that branch of the Holy Catholic Church to which we belong, but also may in ever-increasing degree influence for good the whole community. I shall associate myself with your remembrance in thanksgiving and prayers on February 4th at the Altar in the Chapel where 150 years ago these two good Bishops were Consecrated."

Bishop Taitt presided at the Service in Old Christ Church. The Service was read by the Rev. Dr. E. M. Jefferys, Rector of St. Peter's; the Rev. Dr. James Alan Montgomery and the Rev. Dr. Louis C. Washburn. Both Bishops Perry and Manning made addresses. Bishop Perry's was on the subject of the gift of freedom to the United States through the bringing here of the Catholic Episcopate by Bishops Seabury, Provoost and White. Bishop Manning's address was a plea for the preservation by the Episcopal Church of "Catholicism which combines the full heritage of the Catholic tradition and the Reformation," to be attained by "an appreciation of the need for both personal conversion and sacramental grace." Closest attention was given to the Historical Address by the Rev. Walter H. Stowe.

Several other incidents marked the Commemoration in Old Christ Church. As Bishop Manning was concluding his Address, he presented to Bishop Taitt the cane that was carried by Bishop White and which is shown in the famous silhouette portrait of the First Bishop, which was made in his advancing years. Bishop Manning said the cane had been in his possession for many years, and always with a feeling that it was not right he should have it, though it had come to him as a gift through a great grandson of Bishop White. Bishop Manning said he wished to place it where he felt it always belonged, with the Bishop and the people of the Diocese of Pennsylvania.

In a gracious response Bishop Taitt accepted the gift of Bishop White's cane. Then came the other incident, when the Bishop, referring to Dr. Washburn's retirement from his long rectorship of Old Christ Church, paid a tribute to Dr. Washburn on his long and distinguished record of service. The Bishop's tribute to Dr. Washburn appears elsewhere in this issue under a separate caption.

Between the morning service in St. Peter's and the night Service in Old Christ Church, the large number of specially invited guests were entertained at the Luncheon given by The Churchwoman's Club at 1 P. M. in the Guild House of St. James's' Church, and again at the Supper given by The Church Club at 6 P. M. in the Hall of the American Philosophical Society.

At both these events the special guests included representatives of the various societies and organizations of which Bishop White had been a founder or an active member; representatives of all the other Dioceses of the Church in the State of Pennsylvania, the States of New Jersey, Delaware and New York; also rectors and wardens of all parishes outside of the present Diocese of Pennsylvania in existence at the time of the Consecration of the two Bishops.

Included among the speakers at The Churchwoman's Club Luncheon were Bishop Perry and Bishop Cook; Dr. Thomas S. Gates, President of the University of Pennsylvania; the Rev. Dr. John H. Mockridge, Rector of St. James's, who spoke for the Episcopal Academy; the Rev. William W. Manross, for the General Theological Society; Mr. Robert Toland, President of the Pennsylvania School for the Deaf, of which Bishop White was the founder, and Mrs. John E. Hill, President of the Woman's Auxiliary. The Hon. Roland S. Morris, President of the American Philosophical Society, welcomed the guests at the Supper of The Church Club.

During the day the Pennsylvania Historical Society co-operated with the Diocesan Committee on the Commemoration in holding an Historical Exhibit in its hall at Thirteenth and Locust Streets, and the Rector and Vestry of Christ Church, together with The Church Historical Society, held an exhibit at Christ Church.

Bishop Taitt Pays Public Tribute to Rev. Dr. Washburn On Latter's Retirement as Rector of Christ Church

One of the touching incidents not on the program of the 150th Anniversary of Bishops White and Provoost at Christ Church on Thursday night, February 4th, was the public tribute paid by Bishop Taitt to the Rev. Dr. Louis C. Washburn. The Commemoration Service marked the last occasion at which Dr. Washburn officiated as Rector, as his resignation and retirement from his long and useful active ministry went into effect the following day.

The Commemoration Service was coming to a close. All that remained was the closing Prayer and the Benediction by Bishop Taitt, when the latter, addressing the large congregation, said:

"Before we have the closing Prayer and Benediction, I want to express something that is very near to my own heart. Many of the congregation and those who belong to Christ Church know that the present Rector is severing his connection with the Parish. I guess he has a right to claim a rest, but I want to bear my testimony to the wonderful work he has done in this church.

"I testify to this because it is the church in which I was brought up from a child. I have known other Rectors here, but I feel that in no rectorship has as much been done for the neighborhood, nor has as much been done for the people. I was here a week or so ago at a reception in the Neighborhood House, and I saw there a crowd of people that would fill this church. They were not the persons alone who came from the western part of the city nor from the suburbs. They were the people who came from right around here.

"Through the ministry of Dr. Washburn the neighborhood has been reached as it has never been reached before. I am sure in his departure the real regret and the real affection of the people living around here is quite as great as is the affection of us who love him, because we have known him so many years, and as is the affection of those who have come from a distance to worship in Old Christ Church.

"I trust there will be secured as his successor one who will follow in his footsteps. I, myself, know not of such a person at the present time. I hope that Dr. Washburn's closing days, or the days that God will still spare him on earth—and I pray they may be many —will be very happy. I am sure that what will contribute very largely to his happiness will be looking back upon the many years when he was Rector of this historic church, with pride in its history.

"I thank God for his rectorship. I pray God that he may have years of great happiness and the satisfaction of having so faithfully done the work of God; and that wisdom will be given those upon whom falls the burden to select in his place some one who will follow in his footsteps and continue the great work that he has so faithfully and so long done here."

DIOCESAN TREASURER'S REPORT FOR YEAR 1936

The amount received applying on the Budget for the year 1936 was $307,571, leaving an overdraft of $7,553, as compared with an overdraft of $7,019 in 1935. The increase in the overdraft of $534, however, has since the books were closed been made good.

We sent to the National Council $135,000 toward the Budget as promised, and in addition $12,700 toward its emergency appeal, a total of $147,000, as compared with $125,000 in 1935, and the Diocese also met its obligations.

Out of 211 Parishes and Missions, 168 either paid or overpaid their expectations. Fifty-one Parishes and Missions paid or overpaid their full quota.

The Parishes and Missions promised $240,866, but actually gave $253,463, or $12,597 more than promised.

The Diocesan Contributors' Fund realized $48,098, or $2,592 more than in 1935.

A. V. Morton,
Treasurer.

February 19, 1937.

EASTER CARDS ON SALE

The Sisters of the Holy Nativity, 110 N. Woodstock Street, near St. Clement's Church, announce they have inexpensive Easter Cards for sale, which they will be glad to show at any time.

Schedule of Noon-Day Lenten Services in Central City Section

CHRIST CHURCH
Second Street above Market
Services begin 12.35

March 1-3, Monday to Wednesday, inclusive: The Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

March 4-5, Thursday and Friday: The Rev. Charles E. Tuke, D.D., Rector, St. John's Church, Lansdowne.

March 6, Saturday: The Rev. John Quincy Martin, Rector, Calvary Church, West Philadelphia.

March 8-10, Monday to Wednesday-, inclusive: The Rev. Thomas L. Harris, Rector, Church of St. Luke and the Epiphany, Philadelphia.

March 11-12, Thursday and Friday: The Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore.

March 13, Saturday: The Rev. John W. Norris, Rector, St. Luke's Church, Bustleton, Philadelphia.

March 15-19, Monday to Friday, inclusive: The Rt. Rev. Charles Fiske, D.D., formerly Bishop of Central New York.

March 20, Saturday: The Rev. William P. C. Loane, Rector, Church of the Incarnation, Drexel Hill.

March 22-26, Monday to Friday, inclusive: The Rt. Rev. William H. Moreland, D.D., retired Bishop of Sacramento.

Easter Even, March 27, Saturday: The Rev. John R. McGrory, Rector, St. Bartholomew's Church, Wissinoming, Phila.

BROTHERHOOD OF ST. ANDREW
Chestnut Street Opera House
Chestnut east of Eleventh
Services begin 12.35 P. M.

March 1-5, Monday to Friday, inclusive: The Rev. Joseph Fort Newton, D.D., Litt.D.

March 6, Saturday: The Rev. William M. Parker, Rector, Church of the Epiphany, West Philadelphia.

March 8-12, Monday to Friday, inclusive: The Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D., formerly Bishop of Central New York.

March 13, Saturday: The Rev. John Craig Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 15-19, Monday to Friday, inclusive: The Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

March 20, Saturday: The Rev. John R. Hart, Ph.D., Missioner and Lecturer.

March 22-26, Monday to Friday, inclusive: The Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

Easter Even, March 27, Saturday: The Rev. George C. Anderson, Vicar, St. Giles Church, Stonehurst.

ST. STEPHEN'S CHURCH
Tenth Street below Market
Services begin 12.30

March 1, Monday: The Rev. Philip Humason Steinmetz, Assistant, St. Paul's, Elkins Park, Pa.

March 2-5, Tuesday to Friday, inclusive: The Rev. Beverly Tucker, D.D., Rector, St. Paul's Church, Richmond, Va.

March 6, Saturday: The Rev. T. Leslie Gossling, Rector, Church of The Advocate, Philadelphia.

March 8-12, Monday to Friday, inclusive: The Rev. Alex G. Cummins, D.D., Rector, Christ Church, Poughkeepsie, N. Y.

March 13, Saturday: The Rev. Charles H. Long, Rector, Zion Church, Logan.

March 15-19, Monday to Friday, inclusive: The Rev. Wm. H. Laird, D.D., Rector, St. Paul's Church, University, Va.

March 20, Saturday: The Rev. John Craig Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 22, Monday: The Rev. Chauncey E. Snowden, Rector, St. Paul's Church, Overbrook.

March 23, Tuesday: The Rev. James M. Collins, Rector, Church of The Atonement, West Philadelphia.

March 24, Wednesday: The Rev. Thomas Wingate, Rector, St. John's Church, Salem, N. J.

March 25, Thursday: The Rev. James M. Niblo, Rector, St. John's Church, Norristown, Pa.

March 26-27, Friday and Saturday: The Rev. John R. Hart, Ph.D., Stephen's Church, Philadelphia.

TRINITY, COATESVILLE, RECEIVES LARGE BEQUEST

Miss Margaret Henson, for many years a loyal and helpful communicant of the Church of The Trinity in Coatesville, died in her 85th year on February 6th, and was buried from the Church on February 9th.

In her will Miss Henson bequeathed the sum of $5,000 to the Church for the creation of a memorial to her parents, the late George and Margaret Bremer Henson. Further substantial sums will revert to the Church, which is designated, along with the Coatesville Hospital, as residuary legatee.

REDECORATING CHURCH

Announcement has been made that the work of redecorating the interior of the Church of The Redeemer, Andalusia, is progressing. The interior walls are being painted and the organ pipes regilded. The pews are likewise being refinished, as are also the woodwork and wainscoting. The work is expected to be completed before Easter.

PARISH HOUSE AND CHAPEL AT EDDINGTON BLESSED

More than 100 persons, including a large number of the Clergy, were present on the afternoon of January 25, at Christ Church, Eddington, when Bishop Taitt officiated at the Blessing of the new parish house and the recently completed chapel in the basement of the church.

The parish house, a modern structure, replaces the building destroyed by fire a few years ago. The parish house was the first to be Blessed. The Bishop was assisted in this ceremony by the Very Rev. Charles E. Eder, Dean of Germantown Convocation; the Rev. Charles S. Dubell, Rector of St. Simeon's, Philadelphia, and the Rev. Arthur F. Gibson, Rector of the Eddington parish. The Blessing of the chapel followed, and the Bishop in a brief address commended the efforts that had resulted in the chapel, and urged frequent attendance at the services in the chapel. The chapel, which was begun in October, was completed about a week before the ceremonies on January 25th. Contributions for it came from the congregation and friends.

Previous to the ceremony of Blessing the parish house and the chapel, five dogwood trees were planted on the parish house lawn by L. Creighton Vandegrift, a member of the vestry. Following the ceremonies, refreshments were served in the parish house by the wives of the vestrymen.

$5,000 MEMORIAL FUND

The Rev. James Lamb, Jr., Rector of Christ Church (Old Swedes), Upper Merion, announces the creation of a $5,000 Memorial Endowment Fund for Christ Church by George M. Holstein, of Santa Monica, California, in memory of his sister, Mrs. Ella Holstein Potts. Mr. Holstein, a former resident of Bridgeport, Pa., and a descendant of the earliest settlers of the section has set aside the income from the memorial fund to be used for the benefit of the church as decreed by the church.

Many a rapturous minstrel,
Among those sons of light,
Will say of his sweetest music,
"I learned it in the night."
And many a rolling anthem,
That fills the Father's Home,
Sobbed out its first rehearsal
In the shade of a darkened room.

LETTER SENT TO MINISTERS BY CENTRAL COMMITTEE OF CHRISTIAN SOCIAL SERVICE

Following is a copy of the letter sent to Ministers of all communions in the State of Pennsylvania by the Central Committee on Christian Social Service of the five Dioceses of the Church in Pennsylvania. The letter is an outcome of the meeting held by the Central Committee in Harrisburg, January 8th, endorsing the principles underlying the Report of the Pennsylvania Committee on Public Assistance and Relief, popularly known as the Goodrich Report:

"This Report recommends two major changes in the set-up of the State's public assistance and relief agencies:

"(1) That unemployment relief be transferred from its present temporary organization to a permanent department; and

"(2) That a new department be created to be known as the Department of Assistance, under whose supervision the administration of unemployment relief will be combined with the administration of other State-aided assistance services through a single organization in each county. These services include the Mother's Assistance Fund, Old Age Assistance Fund, Pension Fund for the Blind, Poor Relief, and a large share of the public provision for dependent children outside their own homes.

"We understand this program has the hearty support of Governor Earle. Its adoption by the Legislature would be a vital forward step in the administration of public relief. Through co-ordination of existing agencies the administrative expense would be greatly reduced, the service rendered would not only be more efficient and intelligent, but this result would be obtained at a considerable saving to the already over-burdened taxpayers of our State. The establishment of a merit system in all parts of the public assistance service would insure the selection of a competent personnel which is essential to the success of the proposed program.

"Selfish interests will try to prevent the adoption of this program by the Legislature, or attempt modifications which will destroy its efficacy. The Central Committee therefore appeals to the ministers of Pennsylvania, whose sympathies are always drawn to the unfortunate and needy of society, to use their influence in creating public sentiment favorable to the adoption of legislation making the recommendations of the Goodrich Report effective. Resolutions of ministerial and other groups endorsing the principles of the report and sent promptly to their representatives at Harrisburg are needed to convince the legislators that the people of Pennsylvania desire to have the present intolerable situation remedied. Will you not use your personal influence to help and if convenient advise the Chairman of the Central Committee of whatever action is taken in your community.

"Copies of the Report may be secured from the Pennsylvania Committee on Public Assistance and Relief at 3340 Chestnut Street, Philadelphia.

"We would be glad to learn of any action that you may take.

"Appreciating any assistance you may render in this most vital cause, we beg to remain

"Very sincerely yours,
"PAUL S. ATKINS, *Chairman*,
"CLINTON ROGERS WOODRUFF, *Adviser*,
"ETHEL M. SPRINGER, *Secretary*."

TENTH ANNUAL DIOCESAN

Lenten Preaching Missions

THURSDAY NIGHTS IN LENT **1937**

CHURCH OF THE HOLY TRINITY

Rittenhouse Square at 19th Street

LIST OF PREACHERS

Thursday, March 4:
THE REV. L. BRADFORD YOUNG
Church of The Holy Trinity, Brooklyn, New York

Thursday, March 11:
THE REV. WALDON PELL, 2ND
Headmaster, St. Andrew's School, Middletown, Delaware

Thursday, March 18:
THE REV. SPENCE BURTON, D.D.
Society of St. John the Evangelist, Cambridge, Mass.

Conducted under the auspices of the Commission on Evangelism of the Diocese of Pennsylvania with the cooperation of the Church of The Holy Trinity.
Music under the direction of Ralph Kinder, Organist and Choirmaster of the Church of The Holy Trinity.
Services begin at 8 P. M.

ALL ARE CORDIALLY WELCOME

PLAN AMERICAN BRANCH HERE OF NOTED MOTHERS' UNION OF ENGLISH CHURCH

With the permission and approval of the Bishop, a branch of a famous Church of England society known as "The Mothers' Union," is to be started in the Diocese of Pennsylvania. It will be the first attempt in this country to found a Diocesan branch of this society, which has a membership of over 590,000 women throughout the world, and which has for sixty years of its existence been a means for upholding the sanctity of married life and the preserving of Christian homes throughout the Anglican Church.

Plans are now under way for organization of the American branch in this Diocese with Diocesan officers, and it is planned also to plant parish branches. Full information concerning the proposed organization may be obtained by addressing Miss Eleanor Deane, in care of Archdeacon Bullitt, at the Church House.

From Miss Deane has been obtained the following information relating to the Union, its origin, its purposes and its development. It was started in 1876 in the English Diocese of Winchester by Mary Elizabeth Sumner, wife of the Rev. George H. Sumner, Rector of Old Alresford, later Bishop of Guildford, and was for the wives and mothers living in the village. In 1886 it became a Diocesan organization and rapidly spread to the other Dioceses in England.

In 1896 the Central Council of the Mothers' Union was formed, with Mrs. Sumner as its first President, and a central office was taken in the Church House, Westminster. Since that time the Union has spread in all lands under the Church of England. It is fully organized in Australia, New Zealand, Canada and South Africa; in India and all British possessions. It is reported actively operating also in China, Japan, Korea, Persia, Madagascar and other countries.

Its objectives are:

1. To uphold the Sanctity of Marriage.
2. To awaken in all Mothers a sense of their great responsibility in the training of their boys and girls.
3. To organize in every place a band of Mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

"An Apostle of Jesus Christ"

Sermon by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, in St. Peter's Church, Philadelphia, February 4th, at 150th Anniversary of Consecration of Bishops White and Provoost.

We cannot look back upon the history of the American Church without devout thankfulness to Almighty God. Nothing is more pathetic than their constant appeals to the Mother Country for Bishops. The Bishop of London was in charge of the Colonies, but with every desire to be faithful he could not properly perform his task. There was no Episcopal function performed in the Colonies until after the Revolutionary War, a period of 180 years. Confirmations were omitted and the Ministry was recruited either by Missionaries sent from England or by men from the Colonies sent to England for Ordination. The former method was not always successful and an expressive communication was sent to England urging them to send men for the good of the Colonies and not for the good of the Mother Country. Sending our Candidates to England was attended with difficulty and loss. Crossing the Atlantic was not then as now, and several were sent, and Ordained, and shipwrecked on their return voyage.

Yet in this anomalous condition of an Episcopal Church without a Bishop, there was no outcry—"We face a condition, not a theory. Let the Pastors lay their hands in blessing on the children or let us cease to teach Confirmation as a necessary religious rite." No one said, "If we cannot get a Bishop, let the Presbyters Ordain to the Ministry." We suffered, but the Apostolic Order was not interrupted nor its succession destroyed. Prejudice against the hierarchy was great and the advent of Bishops was looked upon as a possible precursor of the union of Church and State. When after the war we became an independent people, all this objection was withdrawn. John Adams, a Puritan of the strictest type, was zealous in his efforts to pave the way for the Ordination of the American Bishops-elect.

Previous to the Ordination of White and Provoost, Samuel Seabury, of Connecticut, was quietly and secretly elected Bishop of Connecticut, March, 1783. He was asked to go first to the Bishops in England and seek Consecration from them and if refused to go to the non-juring Bishops of Scotland. The laws of England were such that it was impossible to comply with this request. As, however, he represented but a small portion of the Clergy of America, it is doubtful whether apart from the law, they would have consented to Consecrate him. He accordingly was Consecrated by the non-jurors of Scotland. Bishop Seabury's great desire was to have a Bishop in America, but he seemed to have little thought of the beginning of an American Church.

When the War was over and the Treaty of Peace signed in Paris, there were thirteen States and the territory west of the Mississippi that were free from the Dominion of England. These States had united against a common foe, but now that peace was concluded there was little to hold them together. There was a grave question whether they might not set up separate kingdoms. It was feared that such a kingdom would be established in the Eastern States.

Philadelphia was the College of Statesmen. These statesmen with all their differences of opinion were determined that America should be a nation.

The Rev. William White, whose whole life had been spent with these men, had the same idea in regard to the Church. Churchmen must be gathered into one body and that body legislate for the whole Church.

Dr. William Smith, of Maryland, and the Rev. Abraham Beach, of New Brunswick, united in arranging for a meeting in New Brunswick to resuscitate the Corporation for the Relief of Widows and Orphans of the Clergy. The meeting convened on May 11, 1784. It was attended by three representative Clergy each from Pennsylvania, New Jersey and New York. Dr. White presided. The Philadelphia Clergy urged the adoption of the principles upon which they had previously agreed. A committee of correspondence was appointed "for the purpose of forming a continental representation of the Episcopal Church and for the better management of the concerns of said Church." It was agreed that as general a meeting as might be, of representatives of Clergy and laity be held in the City of New York on the sixth of October following.

While this was regarded as a voluntary rather than an authorized convention, and its acts took the form of recommendations and proposals, a report was adopted embodying essentially the principles advanced by the Philadelphia Clergy. It advocated one General Episcopal Church for the United States to be constitutionally governed by representatives, Clerical and lay, from the Church in each State.

At a special Convention, held September 14, 1786, Dr. White was unanimously elected Bishop of Pennsylvania and about the same time Rev. Mr. Provoost was elected Bishop of New York. The adjourned General Convention met in Wilmington and signed the testimonials of the two Bishops-elect. They had, therefore, the credentials of a small but organized Church behind them and they speedily secured Consecration.

The American Church can never forget this loving and brotherly act on the part of our English brethren. In our Declaration of Independence our fathers declared "We must therefore acquiesce in the necessity which denounces our separation, and hold them as we hold the rest of mankind, enemies of war, in peace friends." Not every nation, however, could so readily pass from enemy to friend in regard to a rebelling territory.

Very few if anyone ever doubted the validity of Bishop Seabury's orders, but while he was a Bishop in America he was not a Bishop of the American Church as that Church had not yet been founded. He was gladly adopted into its fellowship. He was very

jealous of the dignity and authority of the Episcopal office and I can scarcely conceive two men more widely apart than Bishop Seabury and Bishop White, yet they worked together harmoniously. Bishop Seabury officiated at but one Consecration and then in company with three Bishops of the regular English Succession.

In the General Convention of 1789 Bishop Provoost was detained by illness and only two Bishops, White and Seabury, constituted the House of Bishops. They met in Bishop White's study and contested over his study table the principles that should be maintained inviolate in the American Episcopal Church.

This General Convention was the first authoritative gathering of Clergy and laity. The laity had been admitted to privileges by Bishop White but at this Convention Bishop Seabury, of the Connecticut Clergy, reluctantly consented that Clergy and laity sit together in the same house.

Of the character of Bishop White; of his accomplishments as Bishop of Pennsylvania and his tremendous power in the community, it is unnecessary to speak to this congregation. He was beloved not only by his own people but by all denominations who would affectionately speak of him as "Our Bishop." John Sargeant said there will never be but one Bishop of Pennsylvania who will be known as The Bishop. He was firm in maintaining his convictions, as his various writings show, yet he was tolerant, liberal and courteous to Christians of whatever name. He was a strong Churchman. He was ever ready to discuss religion, but never to obtrude it, believing that introduced at the wrong time it might do more harm than good. The most perfect candor toward all was his most noted characteristic.

His closing hours were as beautiful as any in his life. When asked if he would like to receive the Holy Communion, with great emphasis he gives his assent, asserting that it was an ordinance significant of all that was most essential in Christianity. When asked whether he felt any inconvenience from the effort made at receiving it, he replied, "Not the least, but much comforted." Later he said he would be glad to express his feelings in some psalms and hymns but could not and requested them to read the hymn:

"Thou art the way—to Thee alone
From sin and death we flee
And he who would the father seek
Must seek him Lord by Thee."

He then requested them to read Addison's hymn which he said had been a favorite all his life:

"When all Thy mercies, O, my God
My rising soul surveys."

He followed the whole hymn with his lips. To the remark, "How comforting it must be to you, sir, to realize thus the protecting care of God, in life, in death, and beyond the grave," he said with great warmth, "O, it is charming." Early next morning, at his request, Bishop Ken's morning hymn was read to him. A paper of the day says, "Beautiful termination of a life which faith, holiness, and charity had made instinct and radiant with beauty! Beautiful illustration of the power of our religion to adorn and bless the longest life, to console, to strengthen, to make conqueror in death! Beautiful copy of a perfect exemplar—may we follow thee as thou hast followed Christ, live near to Him as thou hast lived in the meek piety of thy life, go to Him as thou hast gone in the calm confidence of thy triumphant death."

His was one of the greatest funerals ever seen in Philadelphia. As someone has said, "The universal feeling as expressed at the time was 'That reverend figure, that gray head so familiar, so honored, will never be seen in the streets of Philadelphia again.' "

Almighty and everlasting God, we yield unto thee high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints who have been the chosen vessels of thy grace and the lights of the world in their several generations. Especially we thank thee for thy servants, William White, first Bishop of Pennsylvania, and Samuel Provoost, the first Bishop of New York. Most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on His right hand, and hear that His most joyful voice: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

CONFIRMATIONS, JAN. 21 TO FEB. 21, INCLUSIVE

January

21. Good Shepherd, Kensington 8
24. Christ and St. Michael, Germantown 29
24. St. James the Less 9
24. St. Timothy, Roxborough 24
31. St. Mark, Frankford 38
31. St. Luke, Germantown (including 1 each for Nativity Chapel and House of Prayer) 18
31. Trinity, Oxford 18

February

2. St. Mary Chapel, Phila. 19
3. Resurrection, Mayfair (including 1 Received for Messiah, Phila.) 13
4. St. James, Perkiomen 8
5. St. Simeon, Phila. 18
7. St. Titus, Elmwood 6
7. St. Barnabas, Kensington 9
7. St. Barnabas, Haddington 11
7. St. Cyprian, Elmwood 4
9. Home for Consumptives 1
10. Church Home, Angora 6
10. Prince of Peace, Phila. 25
10. All Hallows, Wyncote 5
12. St. Augustine, Phila. 34
14. Atonement, Phila. 24
14. St. John Chrysostom, Phila. (including 3 Received) 14
14. St. Nathanael, Phila. 13
14. Phillips Brooks Chapel 14
14. St. Monica, Phila. 3
14. Transfiguration, Phila. 8
16. St. George, Richmond 19
17. St. George, West Phila. 7
18. St. Bartholomew, Phila. 15
19. St. Luke, Newtown 6
21. Holy Apostles, Phila. 8
21. St. Luke-Epiphany, Phila. 6
21. St. Paul Memorial, S. Phila. 23
21. St. Luke, Kensington (including 2 Received) 20
21. St. George, Venango 10
21. Beloved Disciple, West Phila. 32

The Church News

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WHICH IMMORTALITY?

When Dr. Harris, the Rector of the Church of St. Luke and the Epiphany, was in Russia last year he visited a tuberculosis sanitarium full of men in the last stages of that dreadful disease. For hours he questioned them, hoping to discover how atheists—for they professed atheism—faced the future when they were certain that the angel of death, even now hovering above the doorway, would not pass over but would soon enter to blot them out of existence forever. To his surprise he found as he plumbed the depths of their minds that, along with a fortitude in the face of death that did honor to human nature, these men exhibited a calm resignation to extinction that we who hold a nobler religious belief might very well envy.

They were content to die, even though it meant to cease forever without hope of resurrection, because it was enough for them to know that they had contributed a small part toward the Revolution, thus making the future of Russia brighter for their children. On that assurance and on that alone they rested content with their lot.

The immortality of their influence was the only immortality they believed in and the only immortality they desired. All honor to them for their unselfishness! That is a desirable and a noble immortality, and it is inspiring to see such faith exhibited in poor, frail mortals and to hear its glory sung in the beautiful words of George Eliot's poem, "The Choir Invisible." Every life is worth high praise and hearty thanks that makes others better by its influence and shines down the trail through time into the future to lighten the steps of those who are yet to come. To live again in better children, as every good parent does, or in the memory of a grateful nation upheld by his influence, as Washington does, is indeed a worthy immortality. Well may men pray,

> "O may I join the choir invisible
> Of these immortal dead, who live again
> In minds made better by their presence."

It is with no desire to detract from its glory that we say, however, that even such a noble and inspiring belief as this is not the faith that Easter proclaims. The immortality that man shares with a poem or a picture is poor and bare beside the rich, warm *personal-immortality* that man shares with God.

This nobler immortality was brought to light by Christ when He taught first and demonstrated later the reality of a conscious, personal life beyond the grave, a life that has no limit either to its duration or its development. That alone fully satisfies the deepest longings of mankind. How much worthier a conception of immortality this is than the mere persistence of influence. Even though our influence after death may spread as the circles on the disturbed surface of a pool, theoretically endless, practically "we rise like a wave in the mid-most ocean," swell for a moment and then are gone, so that no one knows who or what we have been.

And as personal immortality alone satisfies man's highest longings for himself, so we dare to believe that it alone satisfies God's. The love of God is the source of man's immortality, and He who created man for Himself will raise man from the dead to life immortal, for Himself also.

"Does the saint continue to exist after death or does he not exist?" his disciples asked Buddha. But that great teacher declined to answer. He said it was no concern of man to know, and his mission was not to gratify man's curiosity about such irrelevant matters. All Buddha wanted to know was that the strife should be over, the battle with desire won, then peace, perfect peace in absorption and personal annihilation.

But not so did Jesus answer when His disciples asked Him. Immortality was far from an irrelevant matter to Christ; it was the very essence of His teaching. "I am the resurrection and the life, saith the Lord. He that believeth in me shall never die."

Christ is the Resurrection and the life. Through sharing His life we shall share His resurrection. The immortal dead live again not only in the lives of others made better by their memory, but in their own indestructible personality. That is the Christian immortality.

FUNERAL REFORMS

The suggestions for reform in the matter of funeral customs which have been made by a group of ministers in central New York will doubtless fall on welcome ears elsewhere. Indeed some of them such as the recommendation that the coffin not be open during the service, that singing except of the service itself be omitted, and that large outlays of money be discouraged, are being widely adopted already.

The other suggestions may cause some controversy. Many lay-people would fear that if they followed the suggestion that the burial take place quickly after death they would be accused of hurrying the dead away. One Rector suffered from the everlasting coldness of a family in his parish because a poky undertaker, who was almost an hour late, told them that the Rector was in a hurry to get through. Among the

clergy who are familiar with the strain of those long days between death and burial, the suggestion will seem very wise. As will also the suggestion to discourage two services by having the family choose between a fraternal order and the Church. One is enough.

The final suggestion—that the committal service at the grave be done away and that instead a friend of the family accompany the body to the cemetery to see that their wishes as to the interment are carried out—will appeal to the clergy also, especially where the cemetery is at a great distance and when the weather is dangerous. The committal at the grave can be very beautiful in June, but very terrible in December. Many bereaved people have their sorrow doubled by watching their loved ones being lowered into a snowy grave to the accompaniment of a hostile, biting wind, driving snow or sleet or rain before it.

Nothing has been suggested about cremations and their customs, but no doubt the Church will soon have to insert in the Prayer Book a rubric that will make sense when the committal is used at a cremation. Since the custom is growing of scattering ashes recklessly around after a cremation, many feel that there should be a rubric directing how it shall be done and suggesting what the minister shall say, such as, "Then while the ashes are being dusted from the top of the Washington Monument shall be said or sung the following:" Or "Then while the airplane flies over the landscape the ashes shall be dumped over the edge of the cockpit, care being taken that the urn be not dropped on a farm-house or barn, while the minister says or sings the following:"

There is an extensive and fertile field here for all liturgical scholars who are interested in the enrichment of the Prayer Book. It is to be hoped that they will bring up this matter at the next General Convention.

WHERE CAPTAIN ATKINSON, OF CHURCH ARMY, SPEAKS IN DIOCESE THIS MONTH

Announcement in the last issue of THE CHURCH NEWS that Captain Christopher J. Atkinson, of the Church Army, was planning a visitation to the Diocese, March 7th to 18th, inclusive, to tell of the work of the Church Army, to interview possible recruits, and to look for fields in which the Church Army workers might serve, resulted in a rush of requests for Captain Atkinson to speak.

Arrangements for Captain Atkinson's coming were handled by the Rev. Philip Humason Steinmetz, and because of the large number of requests, Mr. Steinmetz has given to THE CHURCH NEWS a list of the places where the Church Army officer will speak up to the time this issue went to press.

The appointments follow:

Sunday, March 7: Church of the Messiah, Philadelphia, 11 A. M.; Holy Innocents, Tacony, 11.45 A. M.; St. Philip's, New Hope, Bucks county, 3 P. M.; open air meeting in front of the Church of Our Saviour, Jenkintown, 7.15 P. M.

Monday, March 8: The Clerical Brotherhood, Church House, 11 A. M.; speak at Church Club Dinner, 6 P. M.

Tuesday, March 9: Langhorne High School, Langhorne, Bucks county, 3 P. M.; St. James Church, Langhorne, 8 P. M.

Wednesday, March 10: St. Barnabas Church, Kensington, 10 A. M.; St. Paul's Church, Elkins Park, 3 P. M.; St. Luke's Church, Germantown, 8 P. M.

Thursday, March 11: Church Training School, 708 Spruce Street, 9.30 A. M.; St. Elisabeth's Church, 16th and Mifflin Streets, 8 P. M.

Friday, March 12: Woman's Auxiliary, St. Paul's, Elkins Park, 12 Noon; Woman's Auxiliary, St. Peter's, Weldon, 4 P. M.; Church of St. Luke and The Epiphany, Philadelphia, 8 P. M.

Captain Atkinson

Sunday, March 14: St. Simeon's Church, Philadelphia, 11 A. M.; Gloria Dei (Old Swedes), 3 P. M.; Young People's Fellowship, Christ Church, Media, 6 P. M.; Christ Church, Media, 7.45 P. M.

Wednesday, March 17: Church of St. Jude and The Nativity, Philadelphia, 8 P. M.

Thursday, March 18: Calvary Church, Germantown, 8 P. M.

Anyone wishing to meet Captain Atkinson or to have him visit any parish, group or individual, should get in touch with the Rev. Philip Humason Steinmetz, Elkins Park, Pa.

"Service is the visible proof of fellowship with Jesus and the protecting badge of discipleship."—*Exchange.*

CONFIRMATION SCHEDULE FOR THE MONTH OF MARCH

March 2—Tuesday.
Evg.—Essington, St. John, Bishop Fiske.

March 3—Wednesday.
Evg.—Phila., Grace, Mt. Airy, Bishop Taitt.
Evg.—Drexel Hill, Incarnation, Bishop Fiske.

March 4—Thursday.
Evg.—Springfield, Redeemer, Bishop Taitt.
Evg.—Norwood, St. Stephen, Bishop Fiske.

March 5—Friday.
Evg.—Norristown, All Saints, Bishop Taitt.
Evg.—Darby, All Saints, Bishop Fiske.

March 7—Fourth Sunday in Lent.
A. M.—Phila., St. Paul, Chestnut Hill, Bishop Taitt.
A. M.—Phila., The Saviour, Bishop Fiske.
P. M.—Phila., St. Elisabeth, Bishop Taitt.
P. M.—Phila., Holy Trinity Chapel, Bishop Fiske.
Evg.—Phila., Holy Trinity, Bishop Taitt.
Evg.—Phila., St. Simon Cyrenian, Bishop Fiske.

March 9—Tuesday.
Evg.—Prospect Park, St. James, Bishop Fiske.

March 10—Wednesday.
Evg.—Chester, St. Mary, Bishop Taitt.

March 11—Thursday.
Evg.—Chester, St. Paul, Bishop Taitt.
Evg.—Conshohocken, Holy Trinity, Bishop Fiske.

March 12—Friday.
Evg.—Phila., Ascension, Rhawnhurst, Bishop Fiske.

(*Continued on Page 221*)

"Look Unto the Rock Whence Ye Are Hewn, and the Hole of the Pit Whence Ye Are Digged"

Abstract of sermon by the Rev. Dr. Leicester C. Lewis, in St. Paul's Chapel, N. Y., February 4th, at 150th Anniversary of Consecration of Bishops White and Provoost.

The Dioceses of New York and Pennsylvania are met this morning at historic shrines to offer thanks to our Heavenly Father for the Consecration of our respective first Bishops, in the Archbishop's Chapel at Lambeth in London, one hundred and fifty years ago today.

The face and social structure of Western culture have changed vastly since February 4, 1787, when the two American priests, William White, of Philadelphia, and Samuel Provoost, of New York, knelt before the four English prelates, John Moore, Archbishop of Canterbury; William Markham, Archbishop of York; Charles Moss, Bishop of Bath and Wells, and John Hinchcliffe, Bishop of Peterborough, to receive the gift of the Holy Spirit for that universal ministry of the Catholic Episcopate, in which all racial and national loyalties are subsumed into the international fellowship of the one Body of our Redeemer.

That world has indeed changed. The period of the Aufklärung or the Enlightenment in Germany, the age of the latter Encyclopaedists and the eve of the Revolution of 1789 in France, the high point of Deism and Latitudinarianism in England, the "twilight of the Medicis" in Italy, the world of Thomas Paine and his fellow Free Thinkers in the American Colonies, where are they? Verily antiquated and gone into the Museum of Clio are these expressions of a decadent Liberalism, but the Church which they attacked, and alas in part penetrated, is alive today and still vigorously with us, as today's observance in New York and Philadelphia testifies.

Because of this continuity of spiritual fellowship commissioned by English Bishops to the American priesthood of 1787, it is right for us both in Philadelphia and in New York, and to the uttermost corners of the world in which the American Episcopate holds jurisdiction, to give thanks to God for the gift of the Episcopate from the English Church, and for God's loving care of and blessing to the Episcopate in America, from those two members at Lambeth a century and a half ago to the 400th Bishop just consecrated. Full of gratitude to the giver of all good things, should our hearts be to the Father of our Lord Jesus Christ, who has so wonderfully fulfilled His Son's promises to His brethren, that He would remain with them "always even unto the end of the world." . . .

Today, however, Pennsylvania and New York are celebrating the start of their own line of Diocesan Bishops, and it is my high privilege to present to New York the affectionate greetings of the Church in Pennsylvania, with the prayer that the unity symbolized by the picture of our first Bishops kneeling shoulder to shoulder at Lambeth, may deepen and expand into a spiritual fellowship of not only our two Dioceses, but of the brotherhood of Christ's disciples everywhere, when His words are obeyed and His commands fulfilled. . . .

Few, however, who are at all historically interested, can dwell on the tableau of Lambeth in 1787 without musing back through the years to another, yet strikingly similar drama in the same Chapel and at the same Altar just two hundred and twenty-eight years earlier. It was at Lambeth in the year 1559, after all the conflicts, ecclesiastical and civil, of the Reformation in England, that the Episcopal Succession of the English Church was continued at the accession of Queen Elizabeth. Without this earlier picture of 1559, our scene of 1787 would be void of meaning, for just as the scene of 1787 was critical for the spiritual character of the American Church, so the previous scene of 1559 was fundamental for the Church of England. Upon Queen Elizabeth's succession, with the final repudiation of Papal authority, there was need to continue the Episcopate and obtain a new Archbishop of Canterbury, since Cardinal Pole had died within a few hours of Queen Mary. Hence on December 17, 1559, Dr. Matthew Parker was consecrated Archbishop of Canterbury by four Bishops, two, William Barlow and John Hodgkins, survivors from the reign of Henry VIII, and two, John Scory and Miles Coverdale, consecrated under Edward VI. This is the famous restoration, familiar in ecclesiastical art, of the hierarchy under Queen Elizabeth, about which hostile legend, unhistorical criticism, and uninstructed polemic have created one of the most unpleasant and unnecessary of religious libraries, ranging from the Nag's Head Fable of 1604 to the Bull of Pope Leo XIII, "Apostolicae Curae" on Anglican Orders of 1896. . . .

It is this scene of 1559, in which the Episcopal Succession in the English Church was continued from the pre-Reformation Succession, running back in its myriad strands to the crossed and counter-crossed Successions of the earliest ministries of Western Europe, it is this scene of the reign of Queen Elizabeth which lies back of the scene of 1787 under King George III. Lambeth Palace has been the setting for many historic and picturesque dramas, but few have been more pregnant of significance for the religion of ensuing centuries than were the union of the Old and the New under Elizabeth, and the linking of England and America under George III. . . .

Unless we are to engage in merely sentimental memory of long past scenes, we must perforce understand in the Consecration of Drs. White and Provoost, and in the earlier scene of the Consecration of Archbishop Parker, exactly what the services used at each Consecration implied, and what those who took part in those services themselves understood. The Prayer

Book asserted that the Order of Bishops had existed from Apostolic times; that the purpose of the service was that this ancient Order should be continued; and that in fact it was thus continued through the blessing of the candidates by the Laying on of Hands and the Gift of the Holy Spirit. This is what is known theologically as the Doctrine of Apostolic Succession, and this is the doctrine which our Church proclaims, not only by the statements just quoted, but also by prayer for her clergy to God "Who hast promised to be with the ministers of Apostolic Succession to the end of the world." . . .

I know well, however, that there are some deeply religious souls, perhaps some who take part in this service, who will feel that while the facts may be indeed as stated, the emphasis is wrong. Granted, they will urge, that up to the Reformation of the sixteenth century, the Christian Church universally believed in the Doctrine of Apostolic Succession, what difference does that make? Amid all the ecclesiastical confusion of twentieth century religion, who really cares whether the Clergy have historical continuity with Apostolic times or not? What is the religious value to contemporary religion of the Anglican Communion insisting as it does upon the fact and the doctrine of Apostolic Succession?

These are serious questions, and no mere appeal to historical scenes of long ago can evade their importance. The answer to them, however, is clear, and involves a complete philosophy of history and religion. The Anglican Communion not only asserts the fact of Apostolic Succession, as historically derived from the Church of the Apostles, but she proclaims the vital importance of the fact, just because she will never acknowledge a narrow and provincial interpretation of the Christian religion as adequate for the Gospel of Jesus Christ. Christianity did not begin in the sixteenth century, and Protestantism is a very small part of Christianity today. That modern scholarship, of which so much is made in questions of the Ministry in early days, has also brought to light and passed judgment upon a quite definite picture of the religious changes of the Reformation. It is conceded by all that there were certain real and serious defects in the religion of Western Christendom at the start of the sixteenth century which merited severe and radical protest from all who would be true to the Gospel of Christ. It is, however, equally pointed out by the same scholars, that the Reformation as it historically developed, was a narrow and often obscurantist reaction to the current corruptions, and that much of the full and rich treasury of religion evolved by centuries of Christian devotion was discontinued and lost in the bitter controversies of Reformation strife. Systems and Churches began to appear, which however valuable they might be because of the positive religious themes which they emphasized, were totally inadequate for a complete Christianity, because of their narrow outlook and limited religious experience.

It is this provincialism in religion, both temporal and spatial, which the Anglican Church by its continuity of the Ministry refused to accept. It had, and it has today, great respect for and high appreciation of those true principles of Christianity, which one and the other of the Protestant Communions were created to emphasize. No less than they, the Anglican Communion cherishes and asserts the positive values of Protestantism; no less than she inculcates these values in the life of her people.

What she can never forget, however, is what I venture to call "The Wider Vision," viz., that out and beyond these primary principles of Protestantism, which are also shared by Catholicism, there is a wider horizon and there are broader principles, to which Protestantism is numb. It is not that our Church denies what Protestantism asserts. It is that she asserts what Protestantism denies. She refuses, at every Consecration to the Episcopate, to accept as adequate to the Gospel of Christ any presentation of Christianity which is limited to a sporadic sixteenth century movement in Western Christendom, and which ignores the religion of the vast majority of all Christians both East and West from Apostolic times until today. She believes in the *whole Gospel* of Christ, appearing in the Bible and evolving through history. Nothing less than this ecumenical vision of the experience of the disciples of the Lord Jesus does the Anglican Communion hold to be adequate, and because she thus wills to be broad-minded, she cherishes her Catholic heritage. It is always easy to be narrow-visioned and temporary, and to discount and even ridicule the religion of others. It requires an austere religious outlook to search for what is good and true in all, and to stand firm for the Christianity of the "*orbis terrarum*" against the alluring immediacies of small-town religion. Our aim must ever be The Wider Vision. . . .

It is in this spirit that today we gather in our beloved cities to commemorate the Consecration of our first Bishops. We remember them as citizens of our own national state, outspoken patriots of that democratic form of government with which God has blessed our land. We venerate them as the first on our ever-growing lists of ecclesiastical leaders in our respective Dioceses, and we pray that our Episcopate of the future may, in the words of the ancient prophet of Israel, even remember the rock whence they are hewn, and the hole of the pit whence they have been digged. Chiefly, however, we cherish the lives of William White and Samuel Provoost this day, because it was through them that there was preserved in unbroken continuity to those of us in the new world of America, the universal heritage of Catholic experience, derived from our Lord and timeless and spaceless as He.

The Coming of Age of the American Episcopal Church

By the Rev. Walter Herbert Stowe

Abstract of Address delivered by the President of the Church Historical Society in Christ Church, Philadelphia, February 4th, at 150th Anniversary of Consecration of Bishops White and Provoost.

In opening his Address the President of the Church Historical Society quoted at some length from Bishop White's Memoirs, *in which the first Bishop gave a graphic account of the historic service in Lambeth Chapel on February 4, 1787, when Dr. White and Dr. Provoost were consecrated Bishops in the Church of God. Continuing Dr. Stowe, in his address, said:*

Thus was completed (following the Consecration of Samuel Seabury to the Episcopate by the Scotch Bishops on November 14, 1784) the first American College of Bishops capable of passing on the Succession in the Episcopal order. It was a turning point in the history of the American Episcopal Church; it was a turning point in the history of the Anglican Communion; it was a turning point in the history of the Holy Catholic Church.

Before we explore the significance of this momentous event, let us briefly answer the question so often asked:

> "Why did the American Church have to wait one hundred and eighty years before it could possess a valid and regular College of Bishops?"

For this Church, let it be remembered, dating from 1607, has been longer in America *without* Bishops than it has been *with* Bishops.

The common opinion is that the English Bishops were indifferent and virtually negligent in their duty. This opinion is not only unjust; it is untrue.

As early as 1634 Archbishop Laud was responsible for securing an order of the King and Council (Charles I), placing the jurisdiction of the English congregations and clergy abroad under the jurisdiction of the Bishop of London. Four years later (1638) he was making arrangements for sending a Bishop to New England, but troubles in Scotland prevented the consummation of his plans.

Soon after the Restoration (1662), Dr. Alexander Murray was nominated Bishop of Virginia and letters patent were executed; but due either to the change of ministry at the time or, as Archbishop Secker later claimed, because it was proposed to provide the endowment out of the customs, the plan fell through.

When Henry Compton was translated to the See of London in 1675, he displayed great enthusiasm and energy for the Church in the Colonies. It is due to him that Christ Church, Philadelphia, came into existence when it did. In 1671, shortly before Compton's translation to London, there were less than forty clergymen of the Church of England in this whole country, of whom thirty were in Virginia and Maryland; by 1700 the number had increased to nearly sixty, of whom twenty were outside Virginia and Maryland. It was as a direct result of Compton's policy of appointing Commissaries for the Colonial Church that the Society for the Propagation of the Gospel in Foreign Parts (the S. P. G.) was founded (1701), and from that time until the War of Independence, the concern of the English Bishops for a Colonial Episcopate was unflagging.

The Society became the rallying center of all efforts to obtain Bishops for the Colonies. To it and through it came the pleadings of the missionaries in unceasing chorus, beginning with the appeal of the Burlington, New Jersey, Convention of November 5, 1705, attended by fourteen clergymen. The English Bishops, as preachers of the annual anniversary sermons before the Society, were charged by the opposition with "perpetually ringing changes on the necessity of a Bishop in the Colonies."

In the reign of Queen Anne the prospects were exceedingly hopeful. In 1707, at the request of the Society, Archbishop Tenison laid the matter before the Queen and she directed him to submit a plan. In 1711, negotiations were begun for purchasing a home for the expected Bishop and one was actually purchased in Burlington, New Jersey, in 1713 at a cost of £610. In 1712, the Society prepared the draught of a bill to be introduced in Parliament providing for the establishment of Bishops and Bishoprics for America. The Queen's death prevented its immediate attainment.

On the accession of George I, the Society prayed the crown for the establishment of four Bishoprics—one for Barbadoes, another for Jamaica, a third for Burlington, New Jersey, and the fourth at Williamsburg in Virginia. Archbishop Tenison left £1,000 in his will for the purpose. But the King's ministers were indifferent or hostile, and the Church was so bound hand and foot by the State that it was unable to act without the consent of Parliament. Fortunately, during this part of the discouraging period, the administration of the Colonial Church by Bishop Gibson of London was most capable.

The subject was reopened by Thomas Secker, then Bishop of Oxford and later Archbishop of Canterbury, in his sermon preached before the annual meeting of the Society on February 20, 1740-41. This drew the first of a flood of vocal and written protests against the project from the New England Puritans and other Non-Conformists.

Thomas Sherlock, who succeeded Gibson as Bishop of London in 1748, proceeded to adopt a new and startling policy. He first applied to the King to have two or three resident Bishops appointed for the Colonies. When this met the usual fate of such requests—refusal of the ministers of the crown, he proceeded to withhold the ministrations of English Bishops from the Colonial Church. He hoped that the Colonial protests would compel the government to act. The attempt failed and Bishop Sherlock had to recede from his position.

In 1750 the celebrated Bishop Butler, author of the famous *Analogy of Religion*, drew up a sensible plan for a purely spiritual Episcopate in the Colonies—that is, a Colonial Episcopate devoid of temporal powers and political responsibilities such as Bishops in England had. The outline of the plan were as follows:

1. That no coercive power should be exercised over the laity, but only a power to regulate the behaviour of the clergy who were ordained by Bishops, and to correct and punish them according to the laws of the Church of England, in case of misbehaviour or neglect of duty.
2. Colonial Bishops were to have no power to interfere with the authority of Colonial Governors or other officers of the state; and they were not to possess any authority in the probates of wills, marriage licenses, etc., such as the English Bishops had.
3. The maintenance of Colonial Bishops was not to be a charge against the Colonies.
4. Colonial Bishops were to have no jurisdiction over Dissenters; only over the clergy and congregations of the Church of England in the Colonies.

This fair and reasonable plan was defeated because the Whig ministry feared the political power of the Dissenters in England and America more than it cherished the good will of the Church.

From this time until the Revolutionary War, controversy on the subject raged on both sides of the Atlantic. Non-Conformist pulpits poured forth vials of wrath; pamphlets indulged in vituperation and abuse too profane for modern ears. Seldom does an Archbishop of Canterbury enter the arena of the pamphleteer; but to appease the hostility of the Non-Conformists, Archbishop Secker in 1764 did enter it; and he was so good-tempered, dispassionate and convincing that the noted Puritan, Dr. Jonathan Mayhew, of Boston, whose violent attack on the charter and conduct of the S. P. G. had called forth Secker's pamphlet, was considerably mollified.

But all to no avail. The English government could not be moved. The Whig Ministers pointed with a convincing gesture to the opposition not only of the Non-Conformists at home and abroad, but to that of the laity of the Church of England in the Southern Colonies.

The Non-Conformists were alarmed at the growth of the Church of England in the Colonies. And they feared and hated the English Episcopate. The temporal powers of the latter loomed large in their eyes. The English Bishops were officers of the state; some of their predecessors had harried the Non-Conformists out of the land; and the Dissenters wanted none such in America. When it was pointed out that the Colonial Bishops were to have no temporal powers, that they were not to be officers of the state, that they should have jurisdiction only over the clergy and laity of the Church of England and no others, they would not believe it and no guaranties could satisfy them.

Concerning the opposition of portions of the laity of the Church of England to the introduction of Bishops in the Colonies, Dr. White stated in his famous *Case of the Episcopal Churches Considered (1782):*

> "There cannot be produced an instance of laymen in America, unless in the very infancy of the settlements, soliciting the introduction of a Bishop; it was probably by a great majority of them thought an hazardous experiment."

Certainly the laity of the Church of England in Virginia and Maryland were hostile. They feared that Colonial Bishops might seek to regain those temporal powers such as probates of wills, licenses for marriages, etc., which the laity in America then enjoyed as their perquisites. They were opposed to the possibility of their being disciplined by Bishops and they perceived that Bishops might be a threat to their own dominance over the Church and the clergy.

Since the law of God is superior to the law of King or Parliament, and since the Episcopate is an integral part of the Constitution of the Church of England, why did not the English Bishops defy Parliament and consecrate Bishops for the Colonies? Because that had been tried and found wanting. In 1722, John Talbot and Richard Welton had received irregular, but probably valid consecration at the hands of one English non-juring Bishop. Any jurisdiction they may have exercised was purely academic. As long as the Colonies were under the government of King and Parliament, no Bishop sent to them without the government's consent would ever be allowed to function except in gaol.

The lack of Bishops in America for 180 years must be charged not to the indifference of the English Bishops, but to the establishment of the Church—the control of the Church by the State. Loss of freedom is one of the prices which the Church must pay when she surrenders her birthright for the questionable privilege of state establishment.

But someone will say: "If the English Bishops were so anxious to provide the Episcopate for America, why did they refuse Consecration to Samuel Seabury?"

Again the state holds the center of the stage. The law forbade the Consecration of any candidate unless he would take the oath of allegiance to the British Crown. After the War of Independence, Seabury could not do that. Moreover, he presented himself as the choice of clergy of Connecticut only, without credentials from the laity, either in convention assembled or through state or national legislature. William Pitt, the younger, then Prime Minister, was unwilling to risk the possible hostility of the American States, and refused to offer a bill in Parliament to eliminate the required oath, and Archbishop Moore was unwilling to defy the law as it then stood.

Nevertheless, Seabury's Consecration at the hands of the Scottish Non-Jurors, who were willing to and did defy the law, greatly aided the Consecration of William White and Samuel Provoost. *First*, because Seabury's cordial reception by the laity as well as the clergy of Connecticut, with comparatively little hostility from the Non-Conformists, proved that Bishops could now be introduced into America without danger

to the Church from the state. *Second*, the Episcopate could now be had from Scotland, if not from England. These two factors served notice on the English Bishops, the Ministry and Parliament that, if the Church of England was not to lose all filial relationship which should exist between mother and daughter—a daughter who had set up housekeeping for herself—action by the English bench of Bishops must not be long delayed.

The fulness of time had come. The American Church had come of age and was about to take her place as a self-governing body within the Anglican Communion, the first of that great commonwealth of Churches which has characterized the world-wide expansion of the Anglican Communion during the Nineteenth and Twentieth Centuries.

At the beginning of this address we spoke of exploring the significance of the momentous event which we commemorate today. Briefly there are four points of importance, so much a matter of course to us as to be commonplace, but which in their day were as revolutionary in the ecclesiastical world as the War of Independence was in the political world.

1. The completion of the American College of Bishops by the Consecration of Drs. White and Provoost inaugurated a purely spiritual Episcopate—Bishops with no temporal powers, Bishops who were not officers of the state, Bishops whose powers were spiritual only. The like of this had not been seen anywhere in the Christian world since the days of the Primitive Church.

2. The Consecration of these first American Bishops introduced into the world a democratic type of the Episcopate—Bishops without a coach and four; Bishops lucky to possess even one horse; Bishops without the pomps and trappings of royalty; Bishops who would lead their flocks like a shepherd and not lord it over God's heritage. It initiated the process of proving that the Episcopate is not inimical to democracy or republican forms of government, and that the Episcopate can be a staunch upholder of democratic principles of government.

It began that course of history which was to reveal more and more clearly that there is such a thing as a *Democratic Catholicism*, and that to witness to this is the unique mission of the Anglican Communion. Dr. White, five years before his Consecration, in his *Case of the Episcopal Churches Considered*, well stated the type of Episcopate needed which he was to exemplify in his own person:

> "In the minds of some, the idea of Episcopacy will be connected with that of immoderate power; to which it may be answered, that power becomes dangerous, not from the precedency of one man, but from his being independent. Had Rome been governed by a presbytery instead of a bishop; and had that presbytery been invested with the independent riches and dominion of the Papal See; it is easy to conceive of their acquiring as much power over the Christian world as was ever known in a Gregory or a Paul."

3. These first American Bishops were leaders in an experiment which had never been tried on any national scale; an experiment which had to be tried and had to be successful before the Anglican Communion could expand outside the British Isles. This was the separation of the Church from the State, and it is largely to the credit of the American laity that they forced the issue. It was made necessary by the unhappy divisions of American Christianity, but the outcome is one of the most illustrious examples of God's bringing good out of evil. Never before in the Church's seventeen centuries of history had there been such a thing as "A Free Church in a Free State"; for not even in the primitive period had the Church been really free. And so it has been the Church in America which has proved to a skeptical world that the establishment of the Church by the State is unnecessary; that the Church could not only survive but thrive without the financial support of the State. Now this concept—"A Free Church in a Free State"—is the supreme contribution of American Christianity to the Holy Catholic Church, but on all sides it is today seriously threatened. The state is growing increasingly jealous of any rival and is demanding more and more that all spheres of life shall submit to its jurisdiction. Do we really prize this heritage bequeathed to us by our American Fathers?

4. The American Episcopal Church was the first of the Anglican Churches to provide for the *direct* representation of the laity in the Church's government. The laity of this Church have the priceless privilege of initiating as well as confirming or vetoing legislation in Diocesan and General Convention, and they have had it from the beginning. Do our laymen really appreciate this responsibility and privilege? Too often their participation is perfunctory; too often it is smothered by the cares and pleasures of this world. The great Head of the Church said: "To him that hath exercised his talent shall be given more talents; to him that hath not exercised his talent shall be taken away even that which he hath."

What more need we say? Only this about him whom we particularly commemorate in this service. On first thought we do not think of William White as a *pioneer*, but this he was. The son of affluence, the child of Colonial culture and refinement, city-born and city-bred, the Rector of a Parish then older than many parishes in the East and West of today, with the tastes and gifts of a scholar—we see him press forward to cross and conquer new and unknown ecclesiastical frontiers. Out of the deep learning and rich history of the past he takes tried and true principles; and surveying with keen eye the conditions of the present and envisaging those of the future, he seeks to hammer and weld them into effective tools for the new day and the new tasks. That he succeeded so well is meant for our inspiration and encouragement. We, too, as every generation, have new frontiers to cross and conquer, and always will the pioneer spirit be needed.

BOOKS FOR USE OF CLERGY ON SUBJECT OF MARRIAGE NOW IN DIOCESAN LIBRARY

Through the special committee of the Diocesan Department of Christian Social Service, which conducted the recent series of Marriage Clinics for Clergy, a number of books on the subjects treated at the clinic meetings have been added to the Church House Library for the use of the Clergy. All the books are among those recommended for reading by the speakers who conducted the clinics, and the committee hopes that further contributions will enable it to add to books that were recommended, and offerings to make this possible should be made to the Chairman of the committee, the Rev. Wallace E. Conkling.

To enable the greatest number of Clergy to avail themselves of the privilege of reading the books, the committee suggests that each book be kept no longer than one week. The pamphlets are sufficiently short to be read at the Church House. The committee is anxious to receive other recommendations from members of the Clergy that may be of interest on the subject.

Following is a list of the books which may be obtained from the Church House Library, together with the name of the author and the publisher:

Economics of the Household, by Benjamin R. Andrews; publisher, MacMillan.

Recreation for Girls and Women, by Ethel Bowers; publisher, Barnes.

Married Life, by Louis Bourdaloue; publisher, London Society for Promoting Christian Knowledge.

Marriage and Divorce, by Fr. Paul G. Bull, C.R.; publisher, same as preceding book.

Marriage Without Morals, by Lindsay Dewar; publisher, same as preceding book.

The Single Woman, by Robert Latou Dickinson and Lura Beam; publisher, Williams and Wilkins Co.

Personality and the Family, by Ella B. Hart; publisher, D. C. Heath and Co.

Psychology of Sex, by Havelock Ellis.

Building Family Foundations, by Rev. Harold Holt; publisher, Morehouse Co.

A Preparation for Marriage, by George Longridge; publisher, The Faith Press, London.

Teaching Sex Hygigene in the Public Schools, by E. B. Lowry; publisher, Forbes & Co.

God's Ordinance, by F. L. H. Millard; publisher, Faith Press, London.

The Sex Technique in Marriage, by Isabel Emslie Hutton, M.D.; publishers, Emerson Books, Inc., New York.

The Marriage Service and After, by Hervey C. Parke; publisher, Morehouse Co.

Marriage Orders and Unction, by B. W. Randolph, D.D., Canon of Ely; publisher, Society of SS. Peter and Paul, London.

An Introduction to Sex Education, by Winifred V. Richmond, Ph.D.; publisher, Farrar & Rinehart.

Intelligent Living, by Austen Fox Riggs, M.D.; publisher, Doubleday, Doran & Co.

Outfitting for Spiritual Marriage, by Lloyd Van Keuren, D.D.; publisher, Morehouse Co.

The Mastery of Sex Through Psychology and Religion, by Leslie D. Weatherhead, M.A.; publisher, MacMillan Co.

The Gift of Sex, by White Cross League, London.

The Threshold of Marriage, by White Cross League, London.

Sex Education, by Ira S. Wile, M.D.; publisher, Duffield & Co., New York.

The Sex Factor in Marriage, by Helena Wright, M.B., B.S.; publisher, Vanguard Press, New York.

Clergy Tribute to Dr. Washburn

The members of the Clerical Brotherhood, having heard with deep regret of the resignation of Dr. Louis C. Washburn, their friend and associate, wish to express to him in retiring from the rectorate of Christ Church their esteem for him, and their appreciation of his contribution to the welfare of the Diocese. We wish him to know that his dependable friendliness to his brother clergy and his readiness always to be helpful in meeting our many problems have endeared him to us.

Dr. Washburn's long rectorship of the Mother Church has been a distinguished one. While he has always valued highly the great traditions of the historic church of which he has been rector, he has never been satisfied to rest upon such laurels, but has, from the beginning to the end of his connection with Christ Church, worked, and worked successfully, to make it a power-house of spiritual and social betterment.

He has labored indefatigably these many years not only for his congregation, but also for the people of the neighborhood—not only for that ancient section of Philadelphia, but also for the whole Diocese. His work on the Standing Committee, in connection with the Episcopal Hospital, as President of the Galilee Mission, as Honorary Vice-President of the Seamen's Institute, as member of the Board of the City Mission, and in many other directions, has been notable, and is deserving of our high praise and sincere gratitude.

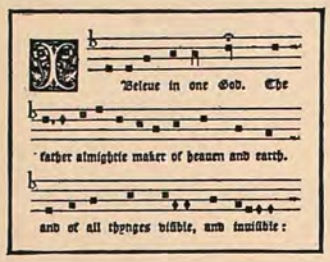
We also realize that throughout his ministry among us, Dr. Washburn's sensitive appreciation of the need and value of friendly co-operation with Christian social service agencies within and without the Church has been fruitful of good feeling and good works throughout the Diocese.

We all wish for him more years of usefulness—years to be lived with God's precious blessings of peace and happiness, and would in this way extend to him and his family our affectionate greetings.

EDWARD M. JEFFERYS, *Chairman,*
JAMES ALAN MONTGOMERY,
PERCY R. STOCKMAN,
Committee.

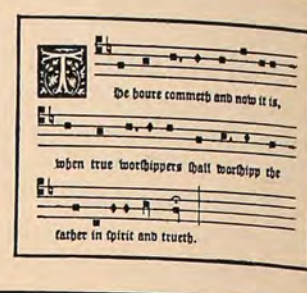
APPOINT AN EXECUTOR!

Some time ago a clergyman died without a will but leaving a small estate. Because he had not appointed an Executor his widow had to qualify as Administratrix, and that meant filing a bond, which cost her $104. If her husband had left a will saying not more than, "I, Richard Wiseman, makes this, my last will and testament, and appoint —— —— my Executor," and signed it, it would have saved that needless expense. In that case, his estate would have been divided in accordance with the Intestate Law of this State, as, indeed, it was any way. If anyone wishes to have his property divided differently from the way it will be if he says nothing about it in his will, he had better consult a lawyer.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Source of Our Easter Hymns

By HAROLD W. GILBERT

Some years ago a devout member of our Church said to the writer, "I was told the other day that our hymn, 'The Morning Light Is Breaking,' was written by a Baptist. That isn't true, is it?" This lady evidently thought that all hymns sung by Episcopalians were written by Episcopalians. When she was told that a great many hymns in our Hymnal were written by Baptists, Methodists, Congregationalists, Presbyterians, Lutherans, Moravians, and Roman Catholics, her indignation knew no bounds. Perhaps the information has plagued her since that day.

It is a fact that the members of various Christian denominations draw their hymn material from what may be called a common source—the religious poetry of this and all past ages of the Christian Church. There was a time when conservative Anglicans were unwilling to use in public worship the hymns written by non-conformists. But that time is past, and the spirit of today prompts the use of what is inspiring and devotional, regardless of its source, provided its doctrines are acceptable.

Inasmuch as we shall soon be singing Easter hymns, let us examine the sources of these hymns, and see just what our indebtedness is to authors outside our Church. Our present Hymnal groups thirteen hymns under the caption "Easter Day." There are other hymns in the book appropriate for use on that day, but we shall examine these thirteen. They are the following:

168. Hail! Festal Day.
169. Welcome, Happy Morning!
170. Come, Ye Faithful, Raise the Strain.
171. The Day of Resurrection!
172. Jesus Christ Is Risen Today.
173. The Strife Is O'er, the Battle Done.
174. Come, See the Place Where Jesus Lay.
175. Christ the Lord Is Risen Today.
176. Jesus Lives; Thy Terrors Now.
177. Angels, Roll the Rock Away.
178. At the Lamb's High Feast We Sing.
179. He Is Risen, He Is Risen.
180. Forty Days of Eastertide.

Hymn 174 was written by Thomas Kelly, who was an ordained minister in the Church of England, but who seceded, and conducted services in places of worship which he erected.

Hymn 175 was written by Charles Wesley, the Methodist, to whom we are so greatly indebted for many beautiful and popular hymns.

Hymn 177 is a later version of a hymn that first appeared in a Baptist collection in 1769. As it now stands, it is the work of two men—Thomas Scott, pastor of a Presbyterian congregation in England nearly 200 years ago, and Thomas Gibbons, a Dissenter who preached and taught in England at about that same period.

Hymn 179 was written by Cecil Frances Humphreys (Mrs. Alexander), the author of such popular hymns as "There Is a Green Hill," "Jesus Calls Us, O'er the Tumult," and "Once in Royal David's City." She became a member of the High Church Party which developed at the time of the Oxford Movement.

Hymn 180 was written about fifty years ago by a clergyman of the Church of England.

These five hymns are the only ones of the "Easter Day" group that were originally written in English, and only two of them were written by members of the Anglican communion. Of the remaining eight, one was originally a German hymn, five were Latin, two were Greek. All of which shows how varied are the sources from which we draw our hymns.

In possessing translations of these "foreign" hymns, we are exceedingly fortunate, for they are among the finest in our Hymnal, and are at the same time among the most popular.

Hymn 171 is a translation of the first part of a ritualistic Greek poem called a "canon." The Greek canons were of extraordinary length, and were set to music and sung in the public services of the Eastern Church. St. John of Damascus, a famous theologian of the eighth century, wrote several canons of great literary value. His "Easter Canon"—also called the "Golden Canon" and the "King of Canons"—is regarded by scholars as the grandest piece of Greek poetry. This is the particular canon from which Hymn 171 is taken. The translator, John Mason Neale, was a pioneer in the translation of Greek Christian poetry.

Hymn 170 is a rather free English rendition of the first part of another canon by the same St. John of Damascus. This canon was written for Low Sunday (the Sunday after Easter).

Among the Latin hymns in the Easter Day group are two by one of the earliest Latin Christian poets—Fortunatus. This man was for a good part of his life a wandering monk who moved about from court to court, singing his way in true Troubadour fashion. One of his poems he dedicated to a bishop. It dealt with the subject of the Easter festival, and began with a beautiful description of the spring of the year, when the whole of Nature, born anew and "arrayed in the bridal garment of hope and promise, welcomes the risen Saviour." In the Middle Ages, varying fragments of this poem came into use as Processionals from Easter to Ascension. Some of these begin: "Hail, festal day!" They are to be found in the Hymnal under Easter Day, Ascension Day, and Whitsunday. From this same poem a paraphrase has been arranged, beginning, "Welcome, happy morning!" (Hymn 169).

Hymn 172 has had a curious history. Its original—*Surrexit Christus hodie*—is of unknown authorship, dating back to the 14th century (some say the 12th). Its first English translation appeared in a collection called "Lyra Davidica, or a Collection of Divine Songs and Hymns, partly newly composed, partly translated from the High German and Latin Hymns; and set to easy and pleasant tunes." This was printed in London in 1708. The tune we sing to this hymn was the "easy and pleasant" tune printed with it in that collection. It is interesting to note that the first stanza began:

> "Jesus Christ is risen today,
> Halle-Halle-lujah."

In fact, the first stanza, as the hymn now appears, is the only one that is a translation of the original Latin. The next two stanzas first appeared in a collection of hymns printed in 1749. The last stanza was written by Charles Wesley, and first appeared in 1740—not at all associated with the other stanzas of this hymn.

As for the name of the tune "Worgan": It is so named because for some time it was thought to have been composed by Dr. John Worgan, who was not born until sixteen years after the tune was first printed!

Hymn 173 is of unknown origin. John Mason Neale, whose knowledge of Greek and Latin hymns makes his opinion valuable, thought the hymn dated from the 12th century. The tune is an adaptation of a Gloria Patri written by the great Italian composer of the 16th century, Palestrina.

St. Ambrose, Bishop of Milan in the 4th century, is known to have written some Latin hymns. One supposed to have been written by him begins: "Ad coenam Agni providi" (At the banquet of the Lamb as those who are prepared). The allusion is to those who were baptized and clothed in white garments on Easter Eve, and admitted to Holy Communion on the following day. Hymn 178 is derived from this Ambrosian hymn.

Hymn 176 is the last of the thirteen Easter Day hymns to be accounted for. The original was German—the work of a pious Lutheran minister and teacher (Goethe was one of his pupils). Gellert, the German author, prepared himself to write a hymn by prayer, and chose moments when he felt himself especially clear-sighted.

Rev. Vincent C. Franks, D.D., Accepts Rectorship of St. Stephen's, Philadelphia

Formal announcement was made at the Sunday morning services in St. Stephen's Church, 10th Street above Chestnut, February 14th, that the Rev. Vincent C. Franks, D.D., has accepted a call to become Rector, succeeding to the vacancy caused by the resignation last October of the Rev. Dr. Carl E. Grammer. Dr. Franks will take charge the second Sunday after Easter, April 11th.

The announcement, together with the information concerning the new Rector, was read in the following statement by Dr. Herbert Old, Rector's Warden, and signed by him and Mr. I. Smith Raspin, the Accounting Warden:

"On behalf of the Wardens and Vestrymen of this Church, we are happy to announce to you this morning that at a meeting of the Vestry, held on Monday last, the 8th instant, Vincent C. Franks, Doctor of Divinity, the present Rector of old St. Paul's Church in Norfolk, Virginia, was elected as the Rector of this Church.

"The task of selecting a suitable Rector has been no easy one but we believe that our prayers have been answered and our earnest efforts rewarded in a selection and choice which will insure the growth in usefulness and influence of this historic Parish.

"Dr. Franks is a Canadian by birth, the son of a Missionary to the Creek Indians. He was educated at schools and high schools in Canada. He served in the World War with the Second Field Ambulance Corps of the Canadian Army, went into action at the Dardanelles and saw service in Egypt and France in 1916. After the war he engaged in literary pursuits in Toronto. Then, after a period of mature consideration, he decided to enter our Ministry and continued his educational work at Owen Sound Institute, Canada; going from there to Washington University in St. Louis, Missouri, and to Columbia University in New York. He entered the Virginia Theological Seminary to pursue his theological studies and received his degree of graduation from that institution. Afterwards he took one year in post-graduate work at the Union Theological Seminary in New York City.

"In 1927, Dr. Franks became a Deacon and one year later was made a Priest, continuing his services at the Grace Church, Clark Parish, Virginia, where he had served whilst a Deacon. After two years in charge of the work at Grace Church, Dr. Franks resigned his rectorate and accepted a call which had been extended by the Vestry of the Robert E. Lee Memorial Episcopal Church of historic Lexington, Virginia. At Washington and Lee he was most acceptable and popular and it is a great tribute to him that that University conferred upon him the degree of Doctor of Divinity in 1932.

"About four years ago he was called to the Rectorship of old St. Paul's Church in Norfolk and the success which he has attained there in the rebuilding of that Parish, which occupies very much more of a down-town location in Norfolk than does St. Stephen's Church in Philadelphia, redounds to his great credit.

"Dr. Franks is a preacher of rare ability, his sermons being broadcast every Sunday morning to an unseen audience estimated at 25,000 people. His morning services are usually conducted to capacity accommodations in St. Paul's Church and he is much loved in that city.

"He has carefully and seriously considered the problems of St. Stephen's Church and we quote his letter of acceptance to us:

> "'This acceptance means for me leaving Virginia and old St. Paul's Church in Norfolk with regret, deep regret, because no Priest of the Church could ask for a more generous response to his Ministry than mine has received in this State and Parish. Nevertheless, I would go to St. Stephen's Church with wholehearted enthusiasm, an enthusiasm based on the conviction that for some reason not now apparent our God has signalled me for this particular work. That conviction is at once both sobering and inspiring. My hope would be to build up a down-town Church at St. Stephen's into a popular and flourishing temple for the release of the spirit of Christ. Not by pulling communicants from sister Churches but by trying to attract the masses who are only mildly interested in Christianity at present. Perhaps I can best express my feelings by saying that there is no other Parish in the Episcopal Church that I know of that could challenge me more than yours. I consider that you have paid me a signal honor in your call and all my strength, enthusiasm and what talents I may have will be freely spent in the interests of your old and significant Church, which interests at bottom are fundamentally comparable to those of Jesus Christ's.'

"It is fitting at this time to add a note of sincere appreciation for the splendid work which has been done and is being done by our Minister-in-Charge, Dr. John R. Hart. You will be interested to know that Dr. Hart and Dr. Franks are well known to each other and that each has a very high regard for the other. They worked together at the Washington and Lee University and it is our hope and expectation that Dr. Hart will acquiesce in the wishes of Dr. Franks and the Vestry that he continue to minister from this chancel.

"We believe that with two such fine Christian men, as Priests ministering from this Church, that a great future is in store for us and the foundations which have been so firmly laid will insure to this Church a continuation of its great work.

"Your Vestry are unanimously of the opinion that in the opportunity which has been afforded, the Rectorship of this Church, the eighth in its one hundred and fourteen years' history, is in safe hands and that a greater future is in store for us. We believe that our Parish life will be greatly stimulated and that our contribution to the Diocesan and National Church will be truly great. We bespeak the continuance of your prayers and your wholehearted support.

"Dr. and Mrs. Franks, with their two children, will arrive in Philadelphia during the early part of April, and it is the expectation that Dr. Franks will assume his duties here the second Sunday after Easter, or April 11, 1937.

"Herbert Old,

"I. Smith Raspin,

"Wardens."

The Divinity School; A Past With a Future

By the Very Rev. Allen Evans

To become the Dean of The Philadelphia Divinity School is a great honor; not only because of the fine record and tradition of the School in the past, but also because of the promise and value of the future.

It was a delight to be invited to be one of the Speakers at the Alumni Luncheon which was held at Holy Trinity Parish House on Tuesday, January 26th. We were told that it was one of the largest gatherings of the Alumni on record, and that in itself proves the new spirit of loyalty and intelligent interest with which we are all facing the future. The meeting made a deep impression on the new Dean and gave him a feeling of surety as he faces the future of the School, for no Institution can be of any real value which does not demand and receive the whole-hearted and loyal support and cooperation of its graduates.

That there are great problems of difficulties ahead of us in the reconstruction of the School is an actual fact which anyone who is familiar with the situation knows. They can, however, all be met and solved now that we are closing our ranks and presenting a united front.

The Dean is facing these problems and difficulties with open eyes and ears attuned to all the help and advice which is being given to him. What are the facts? Let us look at the negative side first and then pass on to the positive. The Dean has undertaken to reorganize the School with a new Faculty and Student body for the next Academic year, and faces the dire task of sufficient funds with which to finance the work.

Now look at the positive side and forget the obstacles in the way. We have an eighty-year-old Institution of sound learning with distinguished graduates. The record stands the test of time. The list of Honorable mention is too long for our purpose here, but let us not forget Bishop Hare in '59, Bishop Whitehead in '67, Bishop Taitt in '83, Bishop Beecher in '92, Bishop Hulse in '96, Bishop Gilman in '01, Bishop Ingley in '06, Bishop Cross in '07, Bishop Sterrett in '11, Bishop Creighton in '15, Bishop Garland in '03, Bishop Motoda in '93 (the first native Bishop of Japan), Bishop Tsen in '25 (the first native Chinese Diocesan Bishop), Bishop Papayeoryiou in '29 (the Suffragan and Great Vicar to the Archbishop of Athens and All Greece), Bishop Jasinski in '17 (Bishop of the National Polish Church in America—Old Catholic Church). Not only has the School contributed many Bishops to the Church, but Educators of note as well: Dr. Gray '62, Dean of the Episcopal Theological School, Cambridge; Dr. Stewardson '76, President of Trinity College; Fleming James '01, Professor at Berkeley Divinity School, and Dr. Easton '05, Professor at General Theological Seminary, James A. Russell '16, Principal of St. Paul's School, Lawrenceville, and many others whom space does not permit to enumerate. And great Missionaries too, Bishop Hare '59 (Indians), Johnson Robinson '77 (Indians), Bishop Hulse '96 (Cuba), Allen R. Van Meter '02 (China), Dean Chen '32 (Anking); twelve active Chinese Clergy and some fifteen native Japanese Clergy.

At this point Phillips Brooks comes to my mind in two ways; first, he was one of the founders of the School and his three brothers graduated from it. Then next I recall some words of his which are much in my mind as we face the difficulties of the task. Once he said, in one of his great sermons, "Do not pray for tasks equal to your powers, but for powers equal to your tasks." No better ideal could be in the hearts and souls of all those who are wanting to help in the reconstruction of the School at this time.

Well, on the positive side then, there are eighty years of sound learning and distinguished service behind the School. There is more than this of a material nature. Dean Bartlett and the retiring Faculty, and the Joint Boards of the School have built up a School and a property worth perhaps a million dollars. It is still there, in spite of the financial reverses of the worst depression our country has ever experienced. Not long ago when it was the sport of the intellectuals to debunk the great Fathers of our country and the attack focused on George Washington, President Coolidge made one of his rare speeches as he looked out the window: "The Washington Monument still stands." Well in a much more humble way the Philadelphia Divinity School still stands, its glorious Chapel a witness to God, its Library one of the finest Theological Libraries in our hemisphere and the beginning of its buildings of the future; over one million dollars of investment in real estate and a frozen endowment in capital funds of over half a million.

It is unthinkable, and a slight to our faith in Almighty God, that we should even consider the possibility of liquidating this investment, surrendering our faith with the past, and permit the School to be wiped out.

For myself, I believe the Philadelphia Divinity School deserves a place in the national life of our beloved Church. It is not a Diocesan Institution. It merits the support of the Diocese first, but then of the City, of the State and of the entire nation.

It deserves it because of the past and, we dare to hope, even more so because of the future. A future which takes account of the fact that we are living in the Twentieth Century, not the Middle Ages, and that it is our weighty and proper duty to train Twentieth Century Ministers.

As briefly as possible let us state what we will do. The School starts its new Curriculum with the Academic Year of October 1937, under the new plan of Theological Education which has been under advisement and study by educational experts for the past three years.

The Academic standing and scholarship of the old School will continue to be maintained in its full integrity. There will, however, be an added attraction to Candidates for the Ministry in the New Plan which will be put into effect in its entirety for the first time in any Theological Seminary in the United States. By the New Plan is meant the Clinical Method of experience and training which will be required of every student in the School as an integral part of his theological studies.

To be precise, the Course of Study would be somewhat as follows:

Required Canonical Studies:	*Required Clinical Experience:*
The Bible in English	A General Hospital
Church History	Social Case Work Agencies
Christian Missions	A Large City Parish
Doctrine	A Psychiatric Ward
Liturgies (Act of worship)	Municipal City Courts
Canon Law	Probationary Work
Ministration	Jails and Reformatories
New Testament in Greek	Business Methods
Christian Ethics	Church Music
Homiletics (Preaching)	
Pastoral Care	
Religious Education	

To accomplish this the academic year will be increased from the usual eight months to eleven months; thus providing an additional nine months of training in the three years of studies.

The purpose of this clinical experience is to provide a long-felt lack in the training of men for the Christian ministry in the twentieth century. It does not contemplate the production of full-fledged doctors, lawyers or social workers; that would be ridiculous. But it will acquaint them with the facilities which already lie at hand in these professions which are of such great value

in later contacts with human life and problems in parochial work.

Students will, at all times, be under the supervision of the Dean, the Faculty, and the Committee of Overseers during each eleven months' term. The Tutorial System will be used rather than the former Lecture System of Instruction. A College Degree, or its equivalent, will be required of all candidates for admission. No student will be granted the Degree of Bachelor of Sacred Theology, or recommended for the Priesthood, unless he has successfully completed his Clinical Experience as well as his Canonical Studies.

We have presented the difficulties and the opportunities quite frankly and realistically. Our immediate concern is to raise sufficient funds to enable the Dean to secure the Faculty and the student body for the Fall of 1937. To do this we started on Friday, February 19th, to raise the sum of forty thousand dollars. Eighty outstanding and busy Bishops, Clergy, Laymen and Laywomen have volunteered for our canvass. Only a positive conviction of the value and importance of the task could have motivated them to do so.

As the Dean of the School, I ask your prayers for God's guidance and blessing in this great task. Let us pray for "powers equal to our tasks," and the joy of a work well done.

DR. STEELE SAILS TO VISIT LATIN-AMERICAN MISSIONS

The Rev. Dr. David M. Steele, Rector Emeritus of the Church of St. Luke and The Epiphany, and Mrs. Steele, sailed from New York February 4th for a two months' cruise to the West Indies, Panama and South America. Dr. Steele's address will be S. S. Rotterdam, care of American Express Co., 65 Broadway, New York. Before sailing, Dr. Steele said:

"I want to see at first hand something of the Mission stations and the missionary work our Church is trying to do in those parts. I was once in Mexico, many years ago, and twice in Cuba in the past twenty-five years. I have little confidence in what is being done by the Protestants in any of these Latin-American countries, but less hope for the future of the Christian Religion as represented there by the Roman Catholic Church. I have friends long resident, not only in Cuba and the Canal Zone, but in Brazil and Puerto Rico. I expect to see them all, and will know from observation of what I am speaking. What I will see will at least come to an open mind."

"Happiness is neither within us nor without us.
It is the union of ourselves with God."
—PASCAL.

A Glimpse of the Work at St. Martha's House

By MARY C. HAGANS, *Headworker*

As usual, Christmas was a very happy season for the boys and girls of the neighborhood. Instead of the usual entertainers we had a very good moving picture program, with "talkies" for both the boys' and girls' groups. After each party the children were given a bag of candy and a toy as they left the building.

We received gifts, toys and filled stockings from: St. John's, Lansdowne; St. Mary's, Ardmore; Church of Our Saviour, Jenkintown; Church of the Holy Sacrament, Highland Park; Trinity Church, Swarthmore; Chapel of the Mediator, Philadelphia.

Mrs. Henry P. Brown, Jr., sent several boxes of new horns, stockings, and other toys, and we received 500 brand-new toys and games, all beautifully wrapped and ready for distribution, from the Santa Claus Mail Association, Elkins Park, Pa. Mrs. Samuel Brown gave the dolls for the kindergarten, and there were many contributions of clothing, etc., from others. Money contributions amounted to $169.00, and the total expense for extra toys, candy, trees, entertainments, etc., was $150.32, which left a balance of $18.68, which has been applied to a fund for shoes and glasses, which always seem to be in demand, and which give comfort and happiness at any season of the year.

The adult groups had so much fun! There was a vaudeville show for the Italian mothers. The colored mothers wanted to have their own entertainment, so the various members recited Christmas poems and had a regular carol service. Each one received a cup and saucer and a gift. The American mothers enjoyed a splendid Christmas play, which was given by a group of younger children, who did exceptionally well. The three Christmas trees on the stage were sagging from the weight of many large, brown paper bags—one for each member. As the roll was called, each person went forward and received a bag, and you should have heard the shouts of laughter when they were opened and found to contain cakes of soap in the shape of Donald Duck, Mickey Mouse, Barnacle Bill the Sailor in a paper boat, and a hound dog with his head thrust out of a kennel. Refreshments were served at all adult parties.

Aside from the regular Christmas activities, there were many calls for clothing, shoes, etc. We wrote several letters for the people to be sent to the Mayor's Committee for Christmas baskets and coal. There were emergency calls made to the Relief Board, due to checks having been held up in the mail. The American mothers gave a contribution of $10 to the Elizabeth Martin League for Service, which was used to help with the Christmas activities at the Philadelphia General Hospital. The Girl Scout Troops filled fifty packages for the Men's Nervous Ward, and the Senior Girls' Guild made thirty-five pink bed jackets for the Women's Ward of the same institution. The Senior Girls also gave $5.00 for a family in great need. Members of the craft clubs made some especially nice gifts for their parents, and three different groups made all their own Christmas cards from linoleum block prints. On the afternoon before Christmas a special hook-up was placed in the assembly room, a representative from Station WIP came down as announcer, and forty-five of our little girls who are in the Microphone Club sang folk songs and Christmas carols. This was at the request of the Welfare Federation Publicity Committee.

We all believe that the greatest contribution a Settlement can give to the neighbors is to teach the boys and girls how to appreciate the beauty in the very simplest things that they do. Many a child has come into a club with the idea that they could never learn to do the same things that the others were undertaking, but when they found that all they needed was some one to have a little faith in them and to give them a few words of encouragement, they pitch in and accomplish what seemed to be the impossible, and their happiness is boundless when they find that they can really do something with their hands and minds that they never dreamed of before. Playing the game fairly in the gym or game room helps the boys and girls to play the game fairly in other walks of life. Not long ago, the father of our Boy Scout Leader was operated upon in one of the leading hospitals of the city, and as time went on the surgeon found out who the Scout Master was and was so pleased to know that the work was still going on at the Settlement, for he stated that he had attended the Boy Scout Troop at St. Martha's House and quite frankly told of what the Settlement had done for not only himself, but others of his acquaintance who have become leading men in the professional world toward heading them in the right way as boys, for they had found a place to play and work together under the right environment and had not been influenced by the ordinary street gang.

We have been very glad to welcome a great many visitors during the past month from different branches of the Girls' Friendly Society, members of Sunday School classes, and others, who are interested in the work that we are doing.

The various clubs in the house have contributed over $30.00 for the Red Cross Emergency Fund. Poor as our people are, they always seem to rise to any appeal for help.

St. Mary's Chapel of Emmanuel Church, Holmesburg

By the Rev. Isaac E. Brooks

In the year 1879 Miss Eliza J. Brown, a devoted communicant of Emmanuel Church, Holmesburg, offered to erect a building in Emmanuel Churchyard to provide adequate facilities for the Parish school. Her generous offer having been accepted by the Vestry, the work was begun and on November 29, 1879, the building was dedicated, with appropriate ceremonies, by the Rt. Rev. William Bacon Stevens.

For many years the youth of the community received their primary education in this building. The Parish school was finally discontinued in 1915, when better public school facilities had become available, and funds for the operation of the Parish institution were lacking.

From this time on until 1933 the Sunday School continued to hold its sessions here but the growth of this organization made it impractical to go on with its work in quarters which were not sufficiently spacious to properly conduct class work. It was then deemed advisable to move the Church School into Emmanuel House, the Parish recreation center, leaving only the kindergarten department in one of the rooms of the Brown building.

In 1933 the Rector conceived the idea of converting the main room into a chapel, where services might be held on Saints' Days and Holy Days. There were no funds available for this purpose and little possibility of securing them. The problem, then, was to execute the design without money. The Rector appealed to the congregation to donate any discarded walnut furniture they might have stored away in attics, cellars and sheds. Dining-table, wardrobes, table-leaves, side-boards and almost every conceivable type of furniture appeared and when the stream ceased the supply was supplemented by purchases from second-hand furniture stores, country sales, etc.

The work of taking this miscellaneous collection of odds and ends apart was begun. Hammers, chisels, saws and scrapers sounded throughout the building for months. The smell of varnish remover prevailed and finally the beautiful, thoroughly-seasoned wood began to take form. The Gothic Reredos was built; the Altar followed and at last there emerged a completed transformation of the East end of this finely proportioned room. Altar desk, credence table, Altar rail, with handsomely designed gates, all in natural walnut which has not been stained but finished and waxed in its natural shade.

One of our men who very early showed an interest in this work was Mr. Lewis F. Carr, a communicant of the Parish and a graduate of the Pennsylvania School of Industrial Art. Mr. Carr made and presented a temporary Dossal with a blue background and the symbolism of the Virgin traced in white. He then proposed to paint a Triptych, in oils, for the completion of the adornment of the Sanctuary. His generous offer was immediately accepted and his designs begun.

This etching shows the Triptych, designed and painted by Mr. Lewis F. Carr, a member of Emmanuel, Holmesburg, and presented by him for St. Mary's Chapel.

Meanwhile, the chapel, having been sufficiently completed to be utilized for services, Bishop Taitt was requested to Consecrate it and on the Eve of the Feast of the Purification, 1936, the Service of Consecration was held. It was named St. Mary's Chapel for two reasons. First, the ornamentation is dominated by the symbolism of the Virgin Mary, and next, because Miss Eliza Brown had the building erected in memory of a beloved sister Mary.

With his work on the Triptych begun, Mr. Carr turned his attention toward the idea of bringing into the Nave some of the color which adorned the Sanctuary. Clearing the varnish from a concave section of moulding, running around the room at the beginning of the open ceiling, the Apostles' Creed was painted in illuminated Gothic letters. Afterward brass sockets were placed on the walls to receive the colorful banners of the Church School, and these add much to the beauty of the Chapel.

The Triptych having been finished, a Service for its Benediction was arranged on the evening of the Feast of the Purification. A number of visiting clergymen were present and a fine congregation assisted in making it a solemn and impressive occasion.

The dominant color in the Triptych is blue. The design, in its symbolism, covers the entire Bible. The panel on the Gospel side has Moses for its central figure. In his right hand he holds the tables of the Law; the symbols of the Prophets are represented in the border, while a scroll in Moses' left hand represents the Writings. At the top of the panel is the six-pointed star symbolic of God the Father.

In the center panel is the Madonna. The nimbus about her head has twelve stars, representing the Twelve Apostles. The over-all pattern is the interwoven monogram of the Virgin with the fleur-de-lys. At the feet of the Madonna are two kneeling figures, the one with the harp representing Heaven, the other, with the fruits of the earth in his arms, representing Earth. At the top of the

(*Continued on Page 227*)

DIOCESE OF PENNSYLVANIA

Statement showing Expectations, Givings, etc., of Parishes, Missions, and Chapels by Convocations, for the Year 1936, together with a Summary.

1936

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester Convocation					
Advent, Kennett Square	$200.00	$200.57	.....	.....	$200.57
All Saints Mission, Darby	450.00	455.25	.....	$13.24	468.49
All Saints, Wynnewood	500.00	612.39	.....	293.71	906.10
Ascension Mission, Parkesburg	100.00	100.00	.....	.....	100.00
Ascension Mission, West Chester	50.00	.....	.....	.....	.....
Atonement, Morton	135.00	68.27	.....	1.00	69.27
Calvary, Rockdale	200.00	267.93	$26.40	.....	294.33
Christ, Media	1,100.00	1,181.64	60.00	20.07	1,261.71
Christ, Ridley Park	500.00	515.82	.....	51.49	567.31
Good Samaritan, Paoli	4,000.00	3,864.15	655.00	816.57	5,335.72
Good Shepherd, Rosemont	5,000.00	5,395.19	1,483.00	1,487.35	8,365.54
Holy Comforter, Aronimink	375.00	355.00	20.00	.....	375.00
Holy Sacrament Mission, Highland Park	500.00	500.00	.....	12.00	512.00
Holy Trinity, West Chester	1,000.00	1,017.47	25.00	60.55	1,103.02
Incarnation, Drexel Hill	500.00	564.91	6.00	26.09	597.00
Redeemer, Bryn Mawr	10,000.00	9,142.58	1,380.00	802.55	11,325.13
Redeemer Mission, Springfield	1,000.00	210.00	800.00	25.00	1,035.00
S. Alban Mission, Newtown Square	33.12	35.00	.....	.....	35.00
S. Andrew Chapel, West Manayunk	75.00	75.00	.....	10.00	85.00
S. Asaph, Bala	4,000.00	4,237.61	915.00	660.17	5,812.78
S. Cyril Mission, Coatesville	100.00	85.00	.....	.....	85.00
S. David, Radnor	3,600.00	3,522.07	635.00	283.29	4,440.36
S. Faith Mission, Brookline	281.00	285.50	.....	2,513.40	2,798.90
S. George, Ardmore	1,725.00	1,736.89	200.00	61.26	1,998.15
S. Giles Chapel, Stonehurst	500.00	391.08	.....	.....	391.08
S. James, Downingtown	600.00	627.23	.....	7.15	634.38
S. James Mission, Prospect Park (Moore)	300.00	295.95	6.00	5.95	307.90
S. John, Concord (Ward)	130.00	167.64	.....	17.42	185.06
S. John, Pequea (Compass)	50.00	50.00	.....	.....	50.00
S. John, Cynwyd	1,300.00	1,560.43	75.00	340.90	1,976.33
S. John the Evangelist, Essington	101.74	101.74	.....	44.25	145.99
S. John the Evangelist, Lansdowne	2,500.00	2,440.00	60.00	94.20	2,594.20
S. John, Kelton	25.00	17.00	.....	.....	17.00
S. Joseph Mission, Gladwyn	25.00	.....	.....	.....	.....
S. Luke, Chester	130.00	125.36	14.50	9.80	149.66
S. Luke Mission, Eddystone	65.50	67.62	.....	4.00	71.62
S. Mark, Honey Brook	50.00	50.00	20.00	.....	70.00
S. Martin, Marcus Hook	200.00	217.74	.....	11.32	229.06
S. Martin, Radnor	3,110.07	2,812.07	363.00	103.58	3,278.65
S. Mary, Ardmore	8,000.00	7,952.96	248.00	220.42	8,421.38
S. Mary Mission, Chester	35.00	35.00	.....	.....	35.00
S. Mary, Warwick	60.00	54.27	10.80	.....	65.07
S. Mary Memorial, Wayne	3,460.70	3,618.50	145.00	76.00	3,839.50
S. Paul, Chester	4,500.00	4,531.62	70.00	110.99	4,712.61
S. Paul, West Whiteland	1,500.00	1,656.33	230.00	282.00	2,168.33
S. Peter, Great Valley	35.00	38.00	.....	40.00	78.00
S. Stephen, Clifton Heights	200.00	239.30	2.00	5.05	246.35
S. Stephen, Norwood	250.00	258.78	.....	30.06	288.84
Trinity, Coatesville	500.00	359.03	.....	50.25	409.28
Trinity Mission, Collingdale	250.00	250.00	.....	10.00	260.00
Trinity, Swarthmore	800.00	530.15	.....	33.32	563.47
Chester Convocation Totals	$64,102.13	$62,876.04	$7,449.70	$8,634.40	$78,960.14

Note.—All Parishes and Missions in Chester Convocation, excepting St. Asaph, Bala, included contributions to Diocesan Contributors' Fund in their expectations.

Germantown Convocation					
All Saints, Crescentville	.....	$118.48	.....	$1.78	$120.26
All Saints Chapel, Fallsington	$30.00	30.00	.....	.....	30.00
All Saints, Torresdale	1,500.00	1,502.43	$280.00	96.24	1,878.67
Ascension Mission, Rhawnhurst	75.00	77.50	.....	.....	77.50
Calvary, Germantown	3,600.00	3,845.20	444.00	180.90	4,470.10
Christ, Eddington	100.00	100.57	200.00	7.35	307.92
Christ Church and St. Michael, Germantown	4,303.54	4,712.03	69.00	109.05	4,890.08
Emmanuel, Holmesburg	650.00	808.51	.....	17.00	825.51
Epiphany, Germantown	1,000.00	1,354.09	.....	54.21	1,408.30
Good Shepherd, Germantown	1,500.00	1,848.25	214.00	159.20	2,221.45
Grace, Hulmeville	190.00	179.56	.....	10.19	189.75
Grace, Mt. Airy	3,000.00	3,435.96	35.00	421.00	3,891.96
Holy Innocents, Tacony	150.00	395.41	.....	.....	395.41
Holy Nativity, Wrightstown	20.00	5.00	.....	.....	5.00

1936

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Germantown Convocation (Con't)					
House of Prayer, Branchtown	$250.00	$297.28	.....	$28.52	$325.80
Incarnation Mission, Morrisville	75.00	75.00	$10.00	6.95	91.95
Messiah, Philadelphia	236.45	258.35	.....	43.65	302.00
Redeemer, Andalusia	100.00	124.75	.....	20.00	144.75
Resurrection, Mayfair	100.00	154.37	.....	1.19	155.56
S. Alban, Olney	300.00	363.00	.....	.....	363.00
S. Alban, Roxborough	50.00	73.94	25.00	.....	98.94
S. Andrew Mission, Somerton	100.00	100.21	.....	12.75	112.96
S. Andrew, Yardley	342.02	351.20	10.00	16.70	377.90
S. Barnabas Mission, Germantown	200.00	100.00	.....	25.00	125.00
S. Bartholomew, Wissinoming	125.00	158.68	.....	14.95	173.63
S. David, Manayunk	200.00	242.37	25.00	12.58	279.95
S. Gabriel Mission, Feltonville	578.32	578.32	18.00	25.00	621.32
S. James, Bristol	325.00	270.28	.....	1.75	272.03
S. James Mission, Langhorne	200.00	202.00	.....	11.00	213.00
S. John Baptist, Germantown	100.00	114.58	.....	50.00	164.58
S. John Mission, West Oak Lane	245.99	245.99	.....	9.50	255.49
S. Luke, Bustleton	100.00	204.30	.....	10.85	215.15
S. Luke, Germantown (Including Nativity Chapel)	7,500.00	7,500.00	1,176.00	509.70	9,185.70
S. Luke, Newtown	100.00	100.00	.....	20.28	120.28
S. Mark, Frankford	1,800.00	2,487.74	10.00	144.25	2,641.99
S. Martin, Oak Lane	700.00	727.55	50.00	.....	777.55
S. Martin-in-the-Fields, Chestnut Hill	20,000.00	20,089.70	18,692.00	2,845.22	41,626.92
S. Mary Mission, Manayunk (Polish)	25.00	50.00	.....	.....	50.00
S. Paul, Chestnut Hill	20,100.00	20,107.00	1,926.00	2,077.25	24,110.25
S. Paul, Doylestown	400.00	620.03	.....	107.00	727.05
S. Paul Mission, Edgely	30.00	57.13	.....	7.55	64.63
S. Peter, Germantown	3,000.00	3,532.31	153.00	1,361.93	5,047.28
S. Philip Mission, New Hope	75.00	46.20	.....	4.55	50.74
S. Stephen, Bridesburg	100.00	105.50	8.00	14.78	128.28
S. Stephen, Wissahickon	200.00	196.66	.....	.....	196.66
S. Timothy, Roxborough	1,000.00	1,452.42	390.00	28.00	1,870.42
S. Wilfred Mission, Dolington	10.00	10.00	.....	.....	10.00
Trinity, Buckingham	20.00	28.65	.....	.....	28.65
Trinity Church, Oxford	450.00	571.37	.....	38.38	609.75
Trinity Mission, Solebury	40.00	42.30	.....	3.00	45.30
Zion, Philadelphia	1,248.76	1,274.82	11.00	21.80	1,307.62
Germantown Convocation Totals	$76,525.08	$81,326.99	$23,746.00	$8,531.00	$113,603.99

Norristown Convocation					
Advent Mission, Hatboro	$250.00	$204.32	.....	$1.00	$205.32
All Hallows, Wyncote	800.00	920.96	$10.00	108.98	1,039.94
All Saints, Norristown	250.00	250.00	.....	1.00	251.00
Calvary, Conshohocken	2,200.00	2,252.30	133.00	68.81	2,454.11
Christ, Pottstown	250.00	283.31	.....	14.02	297.33
Christ, Upper Merion (Bridgeport)	700.00	721.99	25.00	16.00	762.99
Emmanuel Mission, Quakertown	100.00	61.50	.....	.....	61.50
Epiphany Mission, Royersford	25.00	25.00	.....	.....	25.00
Holy Nativity, Rockledge	400.00	480.51	.....	5.95	486.46
Holy Trinity Mission, Conshohocken	25.00	25.00	.....	.....	25.00
Holy Trinity Mission, Lansdale	350.00	292.88	.....	.....	292.88
Huntingdon Valley Chapel, Meadowbrook	1,000.00	1,007.50	115.00	118.66	1,241.16
Messiah, Gwynedd	1,200.00	1,605.17	402.00	144.10	2,151.27
Our Saviour, Jenkintown	2,040.40	2,834.07	55.00	15.00	2,904.07
S. Aidan Chapel, Cheltenham	200.00	217.96	.....	.....	217.96
S. Anne Mission, Willow Grove	450.00	455.00	.....	9.10	464.10
S. Augustine Chapel, Norristown	.....	12.50	.....	.....	12.50
S. James, Perkiomen (Evansburg)	150.00	237.10	.....	.....	237.10
S. John, Norristown	2,900.00	2,950.73	200.00	337.35	3,488.08
S. Paul, Elkins Park	1,600.00	2,225.02	190.00	15.00	2,430.02
S. Paul, Oaks	100.00	110.93	.....	.....	110.93
S. Peter, Weldon, and S. Peter Chapel, Glenside	500.00	521.32	50.00	19.67	590.99
S. Peter, Phoenixville	500.00	512.16	.....	59.15	571.31
S. Thomas, Whitemarsh	4,000.00	4,532.61	757.00	280.45	5,570.06
Trinity Memorial, Ambler	30.00	71.00	.....	25.00	96.00
Trinity Mission, Gulph Mills	26.00	9.50	.....	.....	9.50
Washington Memorial Chapel, Valley Forge	200.00	200.00	30.00	10.00	240.00
Norristown Convocation Totals	$20,246.40	$23,020.34	$1,967.00	$1,249.24	$26,236.58

1936

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
North Philadelphia Convocation					
Advent (Polish) Mission	$25.00	$25.00	.....	.....	$25.00
Advocate	1,000.00	1,151.23	$100.00	$9.20	1,260.43
All Souls Mission	80.00	88.10	.....	.....	88.10
Annunciation	.....	46.50	.....	.....	46.50
Christ, Franklinville	.....	52.00	.....	.....	52.00
Christ	4,000.00	4,134.29	795.00	1,117.23	6,046.52
Covenant	.....	125.68	.....	.....	125.68
Emmanuel, Kensington	.....	112.73	.....	33.75	146.48
Good Shepherd, Kensington	.....	141.57	.....	.....	141.57
Holy Redeemer Mission (Polish)	25.00	25.00	.....	.....	25.00
Incarnation	500.00	503.13	.....	52.50	555.63
Redeemer Chapel, Seamen's Mission	25.00	25.00	5.00	.....	30.00
Resurrection	1,800.00	1,947.82	180.00	264.25	2,392.07
S. Ambrose Mission	550.00	553.67	.....	24.33	578.00
S. Augustine Mission	125.00	136.84	.....	9.00	145.84
S. Barnabas, Kensington	150.00	282.49	.....	33.00	315.49
S. Bartholomew	100.00	109.79	.....	3.95	113.74
S. Clement	3,500.00	2,913.87	20.00	317.26	3,251.13
S. Christopher Mission	25.00	12.86	18.00	.....	30.86
S. George Mission, Richmond	150.00	171.29	30.00	10.00	211.29
S. George Mission, Venango	200.00	224.85	25.00	50.00	299.85
S. James	2,000.00	1,523.20	472.00	815.00	2,810.20
S. James the Less	.....	666.71	145.00	250.00	1,061.71
S. John Chrysostom	.....	4.10	.....	.....	4.10
S. John Free	.....	233.00	.....	.....	233.00
S. John, Northern Liberties	.75	5.86	.....	.....	5.86
S. Jude and the Nativity	.....	159.09	.....	16.50	175.59
S. Luke, Kensington	200.00	203.00	.....	.....	203.00
S. Mary of the Annunciation Mission	30.00	30.00	.....	.....	30.00
S. Matthew, Francisville	1,000.00	1,483.87	6.00	63.83	1,553.70
S. Matthias	1,000.00	1,216.01	.....	67.60	1,283.61
S. Nathanael	400.00	365.15	.....	.....	365.15
S. Paul, Aramingo	.....	325.00	.....	10.00	335.00
S. Paul, North Penn	10.00	10.50	.....	1.26	11.76
S. Simeon	650.00	650.00	.....	19.85	669.85
S. Stephen	4,000.00	4,026.15	680.00	89.96	4,796.11
North Philadelphia Convocation Totals	$21,545.75	$23,685.35	$2,476.00	$3,258.47	$29,419.82
South Philadelphia Convocation					
All Saints, Moyamensing	$1,252.93	$1,314.08	$25.00	$167.50	$1,506.58
Crucifixion	200.00	236.17	10.00	20.25	266.42
Gloria Dei	500.00	390.17	.....	11.80	401.97
Holy Apostles	4,000.00	4,639.92	36.00	254.35	4,930.27
Holy Comforter Memorial Chapel	500.00	501.18	.....	32.00	533.18
Holy Communion Chapel	550.00	808.74	.....	97.34	906.08
Holy Spirit Mission	50.00	50.80	7.50	.....	58.30
Holy Trinity	11,000.00	11,342.44	516.00	1,603.94	13,462.38
Holy Trinity Memorial Chapel	1,200.00	1,229.40	.....	36.43	1,265.83
Phillips Brooks Memorial Chapel	400.00	399.37	10.00	25.29	434.66
Prince of Peace Chapel	800.00	912.10	16.00	68.30	996.40
S. Elizabeth and L'Emmanuello	.....	20.00	.....	5.96	25.96
S. John the Evangelist	900.00	1,000.16	60.00	.....	1,060.16
S. Luke and The Epiphany	1,800.00	1,800.00	310.00	60.00	2,170.00
S. Mark (Including S. Mary's and S. Michael's Chapels)	10,000.00	10,264.19	1,203.00	4,676.74	16,143.93
S. Mary Pro-Cathedral	25.00	131.13	.....	312.16	443.29
S. Paul Memorial	350.00	354.18	.....	5.00	359.18
S. Peter	5,000.00	6,350.19	795.00	2,059.32	9,204.51
Saint Sauveur	.....	25.00	.....	.....	25.00
S. Simon the Cyrenian Chapel	400.00	412.49	.....	.....	412.49
S. Thomas	100.00	109.13	.....	20.00	129.13
Transfiguration Mission	100.00	100.00	.....	.....	100.00
South Philadelphia Convocation Totals	$39,127.93	$42,390.84	$2,988.50	$9,456.38	$54,835.72

1936

Parish or Mission	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
West Philadelphia Convocation					
Atonement	$1,500.00	$1,500.00	$12.00	$1.00	$1,513.00
Beloved Disciple Mission	79.10	116.73	.....	.....	116.73
Calvary, Northern Liberties	200.00	265.12	.....	.....	265.12
Christ Church Hospital Chapel	.....	102.15	.....	6.25	108.40
Epiphany, Sherwood	2,531.81	2,533.93	.....	22.00	2,555.93
Grace	100.00	129.40	.....	7.20	136.60
Mediator Chapel	5,900.00	6,031.71	65.00	954.75	7,051.46
Merciful Saviour Chapel	85.00	120.78	.....	.....	120.78
Redemption	500.00	501.16	5.00	26.28	532.44
S. Andrew	75.00	.....	.....	2.00	2.00
S. Andrew, West Philadelphia	388.00	400.73	.....	.....	400.73
S. Barnabas, Haddington	750.00	733.85	60.00	11.37	805.22
S. Cyprian Mission, Elmwood	50.00	62.35	7.50	2.49	72.34
S. George, West Philadelphia	400.00	401.00	.....	10.27	411.27
S. James, Hestonville	200.00	262.37	.....	.....	262.37
S. James, Kingsessing	300.00	392.17	.....	10.00	402.17
S. Mary, Hamilton Village	500.00	605.85	41.00	.....	646.85
S. Michael and All Angels Chapel	100.00	56.47	.....	3.30	59.77
S. Monica Mission	60.00	60.00	.....	.....	60.00
S. Paul, Overbrook	3,000.00	3,313.60	25.00	219.93	3,558.53
S. Philip	1,000.00	1,008.52	290.00	495.00	1,793.52
S. Titus, Elmwood	100.00	154.25	.....	3.80	158.05
The Saviour, West Philadelphia	1,500.00	1,411.58	57.00	37.60	1,506.18
West Philadelphia Convocation Totals	$19,318.91	$20,163.72	$562.50	$1,813.24	$22,539.46

SUMMARY

1936

Convocation	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester	$64,102.13	$62,876.04	$7,449.70	$8,634.40	$78,960.14
Germantown	76,525.08	81,326.99	23,746.00	8,531.00	113,603.99
Norristown	20,246.40	23,020.34	1,967.00	1,249.24	26,236.58
North Philadelphia	21,545.75	23,685.35	2,476.00	3,258.47	29,419.82
South Philadelphia	39,127.93	42,390.84	2,988.50	9,456.38	54,835.72
West Philadelphia	19,318.91	20,163.72	562.50	1,813.24	22,539.46
Miscellaneous	5,000.00	6,009.73	8,908.21	6,990.92	21,908.86
Totals	$245,866.20	$259.473.01	$48,097.91	$39,933.65	$347,504.57

Bishop Perry's Comment on the Leadership of Diocese In Support of Missionary Program of General Church

Following is an extract from Bishop Perry's Address at Churchwoman's Club Luncheon on Thursday, February 4th:

"We are not meeting today simply to congratulate ourselves complacently upon an accumulated heritage. We are not looking back, because the spirits of those men are pointing forward. The paths, the trails which Kemper blazed, are opening now new fields to the thought, faith, life and action of the Church, and again Pennsylvania comes forward right at the beginning of what, I believe, is to be another fresh chapter in the history of the Church.

"As we sit in councils to talk of the General Convention which is to be held in Cincinnati next October, we feel the hand, the guiding hand, of the Diocese of Pennsylvania all the way. The Missions Exhibit, that great Drama of Missions, which you as a Diocese are planning, will, I believe, turn a new corner and open a new way to the presentation of the cause of Missions in the years to come.

"We have been a little stupid in the past, become stupid in the past twenty or forty years in our consideration of our Missionary Program. In General Conventions we come back and hear the same old stories, droning in much the same old way.

"But Philadelphia now, the whole Diocese of Pennsylvania now, is coming with something new. The increase in the support of Missions which you have given this year; the accumulation of missionary fervor which one feels in the very atmosphere of this Diocese; the great expression you are to give this year in Cincinnati will show this grand old Diocese in the lead, and I promise you, friends, speaking for all the rest of the Church, that the Church should be prepared for it."

(*Continued from Page 205*)

March 14—Fifth Sunday in Lent.

A. M.—Phila., Redemption, Bishop Taitt.

A. M.—Phila., St. Stephen, Bishop Fiske.

P. M.—Collingdale, Trinity, Bishop Taitt.

P. M.—Phila., Calvary, West Phila., Bishop Fiske.

Evg.—Ardmore, St. Mary, Bishop Taitt.

Evg.—Phila., Epiphany, Sherwood, Bishop Fiske.

March 16—Tuesday.

Evg.—Morton, Atonement, Bishop Taitt.

March 17—Wednesday.

Evg.—Phila., St. Andrew, West Phila., Bishop Taitt.

Evg.—Phila., Annunciation, Bishop Fiske.

March 18—Thursday.

Evg.—Ridley Park, Christ, Bishop Taitt.

Evg.—Phila., Holy Comforter Chapel, Fiske.

March 19—Friday.

Evg.—Phila., St. Paul, North Penn, Bishop Fiske.

March 20—Saturday.

P. M.—Wayne, St. Mary, Bishop Taitt.

March 21—Sunday next before Easter.

A. M.—Bala, St. Asaph, Bishop Taitt.

A. M.—Phila., St. Peter, Bishop Fiske.

P. M.—Wynnewood, All Saints, Bishop Taitt.

P. M.—Stonehurst, St. Giles, Bishop Fiske.

Evg.—Phila., Resurrection, Bishop Taitt.

Evg.—West Manayunk, St. Andrew, Bishop Fiske.

March 23—Tuesday.

Evg.—Phila., St. James, Bishop Taitt.

March 24—Wednesday.

Evg.—Chester, St. Luke, Bishop Taitt.

March 25—Thursday.

Evg.—Phila., St. Paul, Overbrook, Bishop Darst.

March 27—Easter Even.

P. M.—Phila., St. Mark, Bishop Taitt.

March 28—Easter Day.

A. M.—Phila., Christ, Bishop Taitt.

P. M.—Phila., Gloria Dei, Bishop Taitt.

Evg.—Highland Park, Holy Sacrament, Bishop Taitt.

LENTEN OFFERING SERVICES

The Service of Presentation of the Lenten Offering of the Church School in the parish is a most important one. In order to help those whose responsibility it is to arrange for that service, the Department of Religious Education has prepared mimeographed Orders of Service, which may be secured at Room 30 of the Church House.

G. F. S. Objectives Today

By Mrs. C. William Spiess

The Girls' Friendly Society is laying increasing emphasis on its program for Younger Members and Candidates, both as an agency for individual growth, in things of the mind and spirit, and as a training school for the future women of the Church. In the Candidates' group (girls from 5 to 12 years old) there is little competition in this field—and any one looking for a week-day program for Church School children would do well to investigate today's G. F. S. For the Younger Member—from 12 to 18 years—who, in the recent words of one such girl—"wants, above everything else to find God in her life, no matter what older people say about us"—the G. F. S. program lays a foundation, under all the activities, of the teachings of Christ, interpreted in the light of the girl's needs today. For the Older Member (over 18 years) the ideal of "graduating" into leadership, and a wider service for the Church and the community, is a real contribution to both the girl and the Church. As someone has said, over the door of every meeting room, the G. F. S. should paint, in bright colors: "Enter to learn; go forth to serve."

That this interpretation of an old organization is being recognized in the Diocese, seems to be proven by the many inquiries for new Branches in parishes where the Society has never been established, or where it had been, and become inactive. Within the past month, two new Branches have been formally organized — Holy Trinity, Lansdale; Mrs. Charles Boyer, Branch President, and the Church of the Messiah, Mayfair; Mrs. Frank Topham, Branch President. Several others are well under way. In all these instances, the group is made up of Younger Members, or candidates, and sometimes both.

The services of the Field Secretary are at all times available to the Rectors and parishes who may be considering new work, and the Diocesan President is always in the Headquarters, Room 44, The Church House, on Mondays from 11 to 1 o'clock, or other times by appointment, for conference.

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A special meeting is being arranged, under the auspices of the Senior Members' Club and the Diocesan Members' Branch, in honor of Deaconess Shaw, on Wednesday evening, April 14th, at 8 o'clock, in the Church House. The work at All Saints' School, Bontoc, Philippine Islands, of which Deaconess Shaw is the head, has been a source of great interest to the entire G. F. S. for many years. In this Diocese, six scholarships are still given annually, and it is hoped that even a more generous support can be aroused, since the school is in such desperate need—the allowance from the National Church being now about $16.00 per month, or an average of *41 cents per child per month.* Yet, the school has a magnificent record of sustained work, over a long period of years, work which has given back to their own people, trained and educated Igorote girls to carry on Christian work and establish Christian homes. A cordial invitation is extended to all who may be interested, to hear Deaconess Shaw on this occasion.

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The National G. F. S. has accepted as its new "Money Object" the raising of $2,000, to be given to Bishop Denby, of Arkansas. The Bishop will use the offering as a Discretionary Fund for his work among the Negro people in that section. A very real interest in the Branches is being shown in this year's Mission Study of the American Negro, and it is confidently hoped that the special gift will be rapidly raised. A letter from Bishop Denby, read before the National Executive Committee, told of the utter misery and distress among the Negroes in the flood area, and his lack of any funds for such emergency relief as he might administer, in addition to that brought by the Red Cross. The Executive Committee voted a gift of $100, to be divided between Bishop Denby and such other cases of extreme need as may develop among the G. F. S. groups in the stricken sections of the country.

The first offering to the new Money Object in this Diocese will be made by the Candidates' Classes on March 6th, when they will meet at St. Matthew's Church for their Annual Missions Service. Sister Katherine, of St. Michael and All Angels Home for Colored Cripples, will be the speaker, and the Home's orchestra will play.

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The G. F. S. Diocesan Choir had the privilege of singing with the male choir at St. James's Church the first Sunday evening in February. The group will give its first concert in the form of an operetta, "The Captives," on the evening of April 28th, in the New Century Drawing Room. More news of this will be given in the April Church News.

The annual meeting of the G. F. S. Auxiliary to the Seamen's Institute will be held at the Institute on Saturday afternoon, March 20th, at 3 o'clock. Miss M. Atherton Leach, Chairman.

Nothing short of belief in a righteous God can be made to consist with belief in the authority of an ideal good at all.

—R. J. Campbell.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

"Come Over Into Macedonia and Help Us"

By Ellen Frazier Tilden

It should not be necessary to plead the cause of Foreign Missions on Christians of today. They speak for themselves and yet we know how hard it is for the Church to meet its required budget for Missions, and how for some time past the National Council has year after year been compelled to reduce and cut pitilessly its appropriation to those in the Mission field. How many of us realize that we in America would not be Christians today had the early Church not heeded the command of our Lord "to go into all the world"? We wonder what the impressions of that first great foreign missionary, St. Paul, would be if he could return to earth today, and could see the Church in the Twentieth Century.

He would see Christian lands encircling the world, but he would also see lands where the Church still had not penetrated. He would see in our big Christian cities many who worship false gods, just as they did in the pagan cities of Rome and Athens that he knew. Nineteen hundred years have come and gone. The world that he knew was pagan, whereas today it is at least nominally Christian, but he would still hear with even greater insistence from our far and wide-flung front the cry, "Come over into Macedonia and help us"!

St. Paul was essentially a man of action and great faith, who dared and who achieved; and we can hear him in no uncertain words exhorting us to press with vigor on. How can we do it when we are unable to provide the money necessary? Money is the great need. We wonder how the Church can be so handicapped through want of financial support, as we think of the fine men and women in the foreign field, and of the splendid institutions the Church has established in this and that country, and we realize it is because many Church people do not know what the Church is doing in foreign lands. In a recent tabulation of the per capita gifts of the membership of the churches in the United States, our Church was first in gifts for congregational or parish expenses, and last on its gifts for Missions. What shall we do about it? We have a fine record in the foreign field; our pioneer days are passed; opportunities await us on every hand; the people are asking for the Church; and we continue to cut and cut the missionaries' appropriations.

It isn't possible in this article to tell the story of any particular missionaries or institutions. We wouldn't know how to pick or choose; but we do know that missionary giving would be of necessity enormously increased if Church people were well informed; if they but knew their missionaries and the work that are doing. We can't all be foreign missionaries in the field,—many of us wouldn't qualify even if we wanted to —but we can all be rooters for Foreign Missions at home. So we must learn all we can about the foreign fields.

Under the Department of Foreign Missions of the National Council are the following Missionary Districts:

Extra Continental

Alaska — Honolulu
Philippine Islands

Latin America

Brazil — Mexico
Cuba — Haiti
Dominican Republic — Puerto Rico
Panama Canal Zone

Overseas

Anking — North Tokyo
Hankow — Tohoku
Shanghai — Tokyo
Kyoto — Osaka
Liberia

In closing I quote from Dr. Wood's past Annual Report to the National Council:

"Through another year members of the Church's mission staff overseas have maintained their courage in spite of further reductions both in personnel and appropriations. They have contributed their lives. They reasonably look to the Church to make that contribution effective. The Department records its unbounded gratitude for their zeal in making known God's purpose for His world, for their resourcefulness in meeting difficult situations, and for their determination to win the victory for Christ. Money is not the final test in the Church's attitude towards its fundamental purpose and duty as defined by our Lord, but money is an important index of that attitude. In the effort to win the world of human life for Christ and His Church, there can be no marking of time. When the forward movement ceases, the backward movement begins. Every member of the Church at home has the opportunity to give more intelligent and unwavering support to these Christian messengers. They need our prayers, our championship and our offerings."

A Letter From Sister Horner at Pine Ridge Indian Reservation

February 7, 1937.

My dear Friends:

How my thoughts fly to you at home in the Diocese of Pennsylvania and I wonder what you are doing this afternoon.

I have just come in from the hospital and I am very glad to get inside. It is snowing, is bitterly cold and a high wind, so the warm Community Room looks inviting and cosy.

I was very glad when I was asked to write this letter for so many of you have a very real and definite part in the work here, and I am hoping that more of you will have a share as the time goes on.

I am going to tell you of some of the work here, and I will begin with the most important, and that is the children. I cannot tell you exactly how many children we have at our 21 Chapels, but each week Mr. Thorburn and I, through our religious education, make contacts with over 300 children. We go to the 15 government day schools twice a month, to the Oglala High School every Monday night, and at each of these schools we have our classes in religious education. The O. H. S. is only one mile out of the Agency; when we go to the day schools it means a trip of 100 miles each time. We plan and get to four schools each day. The value of these classes is that we not only see the children, but it demonstrates in a way that the parents can understand that the Church cares for their children. These schools are very isolated, to many of them it means driving over trails to get there.

We cannot get to the 21 Chapels as often as we like, and the value of going to these schools regularly is that we hear of those who are sick, and it helps us to keep in contact with them.

On Sundays I go to the O. H. S. for children's services, then drive back for Sunday School here in the Community Room, Mrs. Thorburn taking the juniors and I take the seniors.

The Community Room is not large enough, so we have the opening together, then the senior group comes into my room for their classes.

We have our Young People's Fellowship on Tuesday nights and in this way we are trying to take care of our Indian children. I was going to say "your" Indian children; well, they are yours as well as ours. We have no appropriation for our religious education work, so you well know how much we value all the help you have given to us for this part of the work.

How I wish you could walk into the Community Room and library, what a warm welcome you would receive. You would find it a center of activity every night but Monday—Monday, Friday and Saturday you would find someone in at any time you liked to call, children and grown-ups, too.

They read the magazines, play with the games and visit with each other. The room is warm and well lighted, very simple but so different to their tents and cabins. What would a room like that mean to you if you lived in a tent, no light except a candle or a kerosene lamp? Well, what it would mean to you, it means the same to them. They do enjoy and appreciate it. The magazines are a great help not only here in the Community Room and library (they are both one room), but also at the hospital and in the isolated homes all over the reservation. We take them where we go to the day schools.

The visiting, too, is an important part of the work, especially with so much sickness.

In the summer I go to the different Chapels and live for seven or ten days and have Vacation Bible Schools. The children come in the sizzling heat and

Group of Indian Children

often come several miles. They will come as early as 7.30 A. M. to play with the toys. I often think that to the children the toys are the most important part of the schools, and I don't blame them for they don't have any of their own. Then they love the Victrola and will play the records over and over again. At these schools, too, we have many opportunities to visit the homes.

The new porch that you have given to us is a joy already, not only for usefulness, but it helps to keep both rooms much warmer in the winter.

Now let me tell you my dream for the future. I want to see the Church ground a center of activity—Winter, inside the Community Room, library and on the porch—Summer, outside, baseball, tennis and all kinds of games.

You of the Diocese of Pennsylvania have had a big share in making the winter work a reality—we have the space for the summer work, so in the future you may share in making the summer work a reality, too.

Pray for us as we labor here as your representatives; remember, the work is yours as well as ours, and help us in any way you possibly can.

I want you all to feel free to write to me at any time, "Sister Horner, Pine Ridge Agency, South Dakota," and you will always find me, and if there is any information about any part of the work that you want especially I'll try to send it out to you.

This brings my greetings and good wishes to you all.

Your sincere friend,
(Sister) Annie Horner.

News From the House of The Merciful Saviour, Wuchang

It is nearly a year now since we settled down into the luxury of our new building, and lest our friends think that we have forgotten them in the midst of our flowery beds of ease, we send a word of greeting and of assurance that our gratitude to those who made the mansion possible grows day by day. Even this summer when for a month or more we had to crowd all the inhabitants of the second floor into the kindergarten room, which assumed the aspect of a refugee camp, while another coat of Ningpo paint was being applied, our gratitude never waned,—and that was some test!

Ningpo paint or varnish is a native product, and a very durable and satisfactory one, but it partakes of the upside-down nature of things on this side of the world in that it only dries in wet weather! So one applies it hopefully and prays for rain. If the rain obligingly comes, the varnish will harden in two weeks, so you can imagine that getting two whole floors of the new house re-varnished was somewhat of a process. But we are more adaptable here and less dependent on the American god of convenience, so it does not bother us much to be tucked in a corner with a bit of bedding and our wash basin parked nearby. After this was over and floors resplendent with two more coats of really good varnish, we felt even more elegant than before, and that is saying a great deal!

SPECIAL NOTICE

Be on the lookout for the date of the Annual Meeting and Luncheon of the Woman's Auxiliary, to be announced shortly. You'll find this Meeting and Luncheon entertaining as well as inspirational. So save it!

EDITOR.

Owing to the new house and the increased number of Sisters,—now we are six,—in number, not in years along with Christopher Robin, though we sometimes feel very young and Robinish—we took turns standing by this summer, and two of us were here most of the time, taking turns for our holiday in Kuling. The weather was not too hot, seldom up to 100, though hovering hopefully in the nineties, and our family kept very well, though our neighbors were not so fortunate. Many were the babies with boils caused by heat who came to clinic where two of our high school girls assisted the Sister in daily treatments.

It was a great satisfaction that for the first time our clinic was able to run all summer with the exception of a week when we were all together in Kuling for S. Anne's Day. How we rejoiced in that fine clinic room with its adequate equipment, as well as in the big airy dormitories, and the cement verandah over the chapel where the family assembled hot evenings to cool off, and to enjoy birthday parties. It seems incredible that the twins have reached the mature age of six, but such is the inexorable law of time. Spring Fragrance and a few others whose birthdays have always been transferred to September because of our absence in Kuling, this year kept them proudly and properly on the exact date, and felt that it was not after all such a mistake to have been born in the summer!

The latest arrival at the H. M. S. were a forlorn black puppy and an equally forlorn little girl of eight who did not come together but were persistent in the idea of living here, so of course they eventually became part of the family. Lotus Flower had been living with her brother on just nothing at all while the mother, a widow, worked out for the munificent sum of two dollars a month and her food. She was so grateful for a home that she proved a very helpful little person, doing all the odd jobs from feeding Blind Middle Virtue to helping the cook prepare vegetables. This fall she has joined the ranks of school children, much to the regret of the cook and amahs who made good use of her willing little feet and

hands. Her place however has been somewhat filled by Spring Fragrance, who though minus any feet at all except wooden ones! managed to break what was left of her poor stumps by falling out of the swing this summer, so she has had to stay home from school and can now navigate again on the stumps. She presents a rather peculiar aspect as she stands with the little children in chapel, just about the height of Helen aged three, with her shoes attached to the bended knee joint pointing backward! But she gets about very nimbly and while waiting for the time when she may wear her wooden legs again and go to school she is learning cross stitch.

The kindergarten has increased to twenty this term, and the band grows more accomplished daily. There are now three wielders of the baton, the youngest aged four, and while we have not yet aspired to Beethoven or Wagner, we do make a very nice symphonic noise. Not only the kindergarten, but various other groups of children enjoy cymbals and dances, so that if we are not on the air technically, there is at least music in the air much of the time.

Another kind of music, less melodious, but perhaps as pleasing to Our Lord, mingles with the strains of "Polly put the kettle on" and "Nuts in May," as patients in clinic are ministered to by the nursing Sisters. Not that these latter strive to evoke a symphony of yells, but small children cannot always submit to the scalpel with complacency even under the tenderest treatment. Yet it is surprising how quickly they learn to trust the hands that seem so cruel at first, and come sometimes quite alone to buy their bamboo stick of admission at a merely nominal sum and let the Sister deal with their poor boil-infested little bodies.

The bamboo sticks are sold by one of the H. M. S. inmates who was sent to us last spring, a girl of about 20 who was for many months in Hospital with infantile paralysis. Now she is able to walk rather stiffly, and her hands are not able to hold a needle well enough to sew, but she has found her sphere in the selling of sticks, and manages the crowd who come with all the skill and sang-froid of a London bobby, so that peace and order reign in the clinic.

Rickshaw coolies and blind mothers carrying their babies, beggars and those just this side of beggary, come with complete confidence that the Sisters can cure any ill that flesh is heir to. It is difficult sometimes to persuade them that hospital treatment is necessary, and more difficult still to supply the funds, so that our hospital account in spite of every precaution and consideration, grows apace, and we are hard put to it to pay even the minimum charge for these poor people. We should be grateful indeed for any who would send us a donation for this work, however small, as medicines must be bought, and even with great economy, utilizing native products so far as possible and making our own ointments, bills mount up. A dollar bill slipped in an envelope and sent to the Sisters of S. Anne, 17 Ta Ts'ao Kai, Wuchang, China, will supply the medicines for one day's treatment of some sixty people, or hospital treatment for one person for six days.

Perhaps someone would like to give us the use of a hospital bed for a year at the cost of $60 G. for some of these poor sufferers who otherwise have no hope of help in their suffering. We should also be very glad of help with the "rice money" for our inmates and a few others whom we feed, for though rice is plentiful and cheap this fall, the poor we have always with us, and little Ruth, aged four, comes every day with her mother, an old inmate of the H. M. S., who has wooden legs, and who now lives in the Buddhist nunnery next door. The Buddhist nuns, who had known her as a child, gave her a room to live in since we were already quite full, and then put it up to us to feed her! How could Christian nuns be less charitable than Buddhist? So Ruth and her mother come every day for their meals.

Then there is a young girl who lived with her grandmother till the old lady died, and now gets a bed in a friend's room in return for washing, and comes to us for her food. Also there is Mary, whose father was a cook in the Mission for many years, but now is unable to work and has had a stroke. So Mary helps in the kindergarten, where her little sister is a pupil, and both have their noon meal with us.

So here we are, just an oasis of the love of God in the midst of a great heathen city, and who is going to help us stay here and minister to some of God's little ones?

URSULA MARY, O.S.A.,
Mother.

Convent of St. Anne
American Church Mission
Ta Ts'ao Kai
Wuchang, China.

Mrs. Sarah Logan Wister Starr Appeals for Episcopal Scholarship in the Woman's Medical College of Pa.

Following is a copy of a letter issued by Mrs. Starr, Chairman of the Executive Committee of the Woman's Medical College of Pennsylvania, Henry Avenue and Abbottsford Road, East Falls, describing the service this hospital is doing in providing missionary scholarships and the opportunity for establishment of an Episcopal Scholarship.

The letter reads:

"February 12, 1937.

"Dear Friends:

"It was an amazing surprise to me to discover, as I did fifteen years ago, that right here in my own City of Philadelphia was located a medical school for women—the only one exclusively for them in the United States, whose corporate name was and still is the Woman's Medical College of Pennsylvania.

"My interest in missions, both domestic and foreign, led me to the discovery. I had been informed that missionary scholarships had been established at this college by various denominational groups where women could secure a medical degree and enter service in all parts of the world under their respective denominational Boards.

"The first thing that I discovered was that the brave group of men and women responsible for the direction and instruction at the college needed help and needed it badly. Housed in buildings worn out by constant use, having always, with amazing disinterestedness, educated many women who were unable to pay their tuition. The institution, while adhering to its charter to educate women in medicine regardless of race, creed or color, was finding it increasingly difficult to meet the ever growing requirements of the American Medical Association. I should like to tell you at once that this unique medical school has, since its founding in 1850 by a group of members of the Society of Friends, maintained a Class A position among the recognized medical schools of the country.

"I will not dwell upon what has been done in these fifteen years, of the work and accomplishments of the wonderful women graduated there, nor of the building of the new college and hospital on the beautiful site bought for the purpose on high isolated ground at Henry Avenue and Abbottsford Road, East Falls, Philadelphia, overlooking the Park on both sides of the Schuylkill—an ideal setting.

"The struggle to keep abreast of requirements that would maintain the proud position of the school in its Class A status has strained the Corporators to the utmost, for, while requirements advance, rates of interest decrease, until scholarship funds invested in legal securities, as required by law, produce now about one-third the income that they did originally.

"This fact makes it apparent that if the College is to continue its great work, help must be secured either in the nature of funds to increase scholarships so that young women may be able to equip themselves for service, or by yearly con-

tributions from denominational groups, women's auxiliaries, etc., to augment the yield of the invested securities now so far below their former return.

"Having twice been around the world, an opportunity has been given me to see, for myself, the work done by our medical missionaries in India, China and Japan. I can bear testimony to the success that comes from their labors. Certainly where Christianity is preached and practiced, the entire community seems benefited. No one who has visited a hospital established by Missionary Boards can doubt the truth of this statement.

"Being an Episcopalian, my interest has naturally been focused upon work undertaken by women of my own communion. Once, however, I found myself obliged to urge upon a young Chinese girl, who had taken the momentous step of leaving the Philosophy of Confucius and embracing Christianity, to choose practically any other denomination than my own for her educational support for my own had never responded to my call for aid to complete its scholarship.

"When I told this to Bishop Garland one very hot day during our Commencement Exercises at the old Garrick Theatre, in response to his inquiry as to the fact that I seemed to him unlike myself, I shall never forget how shocked he was, nor yet his generosity, for a check came from him at once to cover the following year's tuition for the new Chinese Christian.

"During the years that I have been connected with the institution, practically all denominations but my own have completed scholarships for at least one or more missionaries to go to foreign fields, and it is for the Episcopal Scholarship that I am writing this letter.

"The Woman's Medical College of Pennsylvania is threatened with extinction unless support can be secured. If women do not come forward to its assistance the contention by the American Medical Association and other groups that a separate institution for women is no longer necessary as women themselves do not support the only one there is, will be proven, and this pioneer institution for the education of women in medicine will be forced to close.

"To those who know the work of the woman doctor in Eastern countries and how urgently needed she is, and to all women, I appeal for help in this hour of need. Contributions, large or small, to be applied to our uncompleted scholarship, or to be used to pay off our mortgage, will be greatly appreciated.

"A group of men and women, known as Friends of the College, are preparing plans to raise $1,000,000.00, the details of which will be gladly furnished to groups or individuals if an inquiry is addressed to me at the college, Henry Avenue and Abbottsford Road, East Falls.

"I will be greatly cheered and encouraged if I may be permitted to add the names of members of the women's auxiliaries to this group of new-found friends.

"Cordially yours,
"SARAH LOGAN WISTER STARR,
(Mrs. James Starr)
"Chairman of the Executive Committee."

WOMAN'S AUXILIARY DAY AT THE BURD SCHOOL

The women of the Diocese showed their true interest in Christian work in general by turning out in large numbers at a "Tea" given for them at the Burd School on Saturday, February 13th.

Letters had been sent to the presidents of the Woman's Auxiliaries of Philadelphia and vicinity asking them to extend the invitation to the members of their group. Twenty-five Parishes were represented and in some cases as many as fifteen ladies came from individual Auxiliaries. A great showing of human interest in something besides their own Parish work! As this spirit becomes more prevalent in each Parish of our great Church, what a truly great work we will do!

The purpose of the "Tea" was to give all Episcopalians the opportunity to become really acquainted with the Burd School—if by any chance they had not known all details of its functions before. It has been acclaimed "the only institution of its kind" and lauded from coast to coast, so it is only fitting that all Philadelphians should know it.

The Woman's Auxiliary is a truly lively working group of our Church which never leaves a stone unturned to do things well. They are to be congratulated on their turnout. A yearly Woman's Auxiliary afternoon must be instituted.

MARGARET TAPPEN, *Principal.*

CHURCH PERIODICAL CLUB

Should there be any doubt in any one's mind of the usefulness of the Church Periodical Club, the following extracts from two of many letters will dispel such doubts. The first comes from a clergyman in the mountains:

"You will never know what a boon and a blessing it is to receive the magazines I do from the C. P. C. It enables me to keep abreast of things and to be more useful to these people in the mountains. On my small salary I could never afford to have this delightful and up-to-date reading matter."

The second reads:

"May I say again that there is no other form of religious activity quite so worth while as the one your group is engaged in, for it not only supplies mental refreshment but, in addition, it gives to those of us who man these outposts the feeling that some one is really interested in us."

A branch of the Church Periodical Club is needed in every Parish. Since Good Friday comes on the fourth Friday in March, the C. P. C. will meet on the third Friday. This meeting will be devoted to discussions of various problems confronting the Secretaries, thereby enabling them to do more effective work.

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(*Continued from Page 216*)

panel is the Cross and the I H S, symbolic of God the Son.

The panel on the Epistle side carries a figure of St. Paul, representing the Epistles. The symbols of the four Evangelists also appear and in his hand St. Paul holds a scroll symbolic of the Revelation of St. John the Divine. The nimbus around his head has depicted upon it the tongues of flame, representing the descent of the Holy Ghost and at the top of the panel is found a dove, symbol of God the Holy Ghost.

At the bottom of the Triptych, in illuminated Gothic letters, is a quotation from the Te Deum, "When thou tookest upon Thee to deliver man, Thou didst humble thyself to be born of a Virgin."

The moulding about the several panels is of natural walnut and at the top Mr. Carr has carved a vine pattern, topped in the center by the fleur-de-lys.

St. Mary's Chapel, we of Emmanuel Church believe, is unique in the Diocese —a thing of beauty which has been achieved, not through gifts of money (it has not cost the Parish one cent) but by the vision and workmanship of our own people we have brought a fine work to completion. It is not the work of the hired artisan or laborer, but (if we may with humility say so) is like in substance to the Cathedrals of old which were erected by means of the devotion and diligence of living people and not by campaigns and subscriptions.

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

WILLIAM W. FINN

At a duly convened meeting of the Vestry of Calvary Church, Germantown, held January 27, 1937, it was unanimously

Resolved, that the following Memorial be entered in full upon the minutes, and a copy thereof sent to Mrs. William W. Finn.

HERMAN W. COXE,
Secretary.

"William W. Finn came to the Parish of Calvary Church, Germantown, in 1925. He was formerly associated with the Parishes of St. Luke and The Epiphany in Philadelphia and St. John's Church, Norristown.

"He was elected a member of the Vestry of this Church September 28, 1926, and served earnestly and capably in that office continuously thereafter, as an active member of the Finance Committee. He was a delegate to the Diocesan Convention, a delegate to the Germantown Convocation, and, for several years, leader of the Men's Bible Class in the Church School.

"In the Diocese of Pennsylvania he

(*Continued on Next Page*)

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(*Continued from Preceding Page*)

was untiring in many activities: he was Assistant Treasurer of the Diocese from May, 1928, and a helpful adviser to many of its Parishes, especially in financial matters.

"In his private business life, he was for many years a hosiery manufacturer, and in later years an insurance company executive down to the time of his retirement therefrom in 1924. For the remainder of his life he gave his whole attention to the affairs and interests of his Parish and Diocese.

"His personality endeared him to all who knew him. His retirement from business to private life served to enlarge his sphere of activity in the wider field of Christian labor.

"In all his associations he showed a kindly and courteous nature, with unusual gifts of tact and sympathy. He was a creator and organizer of new forces, and a constant support and encouragement to his colleagues and coworkers.

"His calm voice was quietly raised only in kind advice, counsel, and good humor, and it may be truly said of him that he loved and served the Lord his God with all his heart and soud and strength, and his neighbor as himself.

"He gave freely of himself and his possessions, and left with us a lasting example of the truly Christian man. His valuable aid and services will ever be remembered by all his associates.

"The Vestry:

Kenneth Andrew	A. MacNicholl
Chas. R. Andrews	A. W. Norman
Lot Boardman	T. B. K. Ringe
Herman W. Coxe	Ralph B. Rohrman
Edwin Elliott	Edwin A. Snape
Edw. L. Fugate, Jr.	George H. Tolley
Conrad N. Lauer	H. G. Vaughan
O. C. Maiden	

REV. JOHN R. CROSBY, D.D.

On Friday morning, January 29th, at 10 o'clock, occurred the death of the Rev. John Raymond Crosby, D.D., Rector of St. Luke's Church, Seaford, in the Diocese of Delaware. He had been ill for a few days with the grip which steadily grew worse and brought on a heart attack resulting in his death.

A man of extensive education with degrees from Cambridge, Heidelberg and Rome, Dr. Crosby had a varied and colorful career. Born in 1882 at Santa Barbara, California, he lived for years in India where he was attached to the Indian Government Survey of Archeological Remains. The greater part of his life was spent as a member of the Franciscan Order of the Roman Church. He came into the ministry of the Protestant Episcopal Church through the Diocese of Pennsylvania, being ordered Deacon in 1927 and Priest in 1928 by the late Bishop Garland. Placed in charge of St. Elizabeth's Church, South Philadelphia, he immediately entered upon a busy ministry among the foreign born of that section. In 1930 he was called to the rectorship of St. Luke's Church, Seaford. The eager interest in the submerged and unfortunate elements in the population which he had displayed in Philadelphia found full scope for activity in his new parish. The depression had placed heavy burdens on white and colored families in town and country. Dr. Crosby spent much of his time and whatever funds he could secure, even from his own slender resources, to lighten their burdens and relieve their necessities.

He retained his membership in the Clerical Brotherhood of Philadelphia and he often made the long journey up from his home to attend the meetings. Frequently he read papers at the meetings. Utterly fearless in the presentation of his point of view, his fine education and unusual command of English gave these occasions a piquant interest. We regret that we shall see his face no more at our meetings and we shall miss the scintillations of his brilliant mind.

To his wife we extend our greetings and sympathy with her in her sorrow.

Resolved: That this minute be spread on the minutes of this meeting and a copy be sent to Mrs. Crosby, and a copy given to THE CHURCH NEWS.

(Signed) FRANCIS C. STEINMETZ,
CHARLES A. RANTZ.

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DON'T FORGET EPISCOPAL DAY, AT WEEK FOR BLIND

Attention is again called to the Tenth Educational Week for the Blind, during the week beginning March 8th, and to the fact that the opening day, Monday, March 8th, will be Episcopal Day. Our Committee on Episcopal Day is counting upon another record-breaking attendance on the part of Episcopalians.

The Episcopal Group will be represented by the Chairman of the North Philadelphia Convocation, Mrs. Thomas Leslie Gossling, who has graciously consented to take my place on that day. Please communicate with her in regard to money and food donations. Her address is 2120 North 18th Street; Telephone, Fre. 4396.

Mrs. Charles Gill will be our Episcopal Chairman in the Tea Room. Her address is the Episcopal Hospital, Front Street and Lehigh Avenue. Please communicate with her if you are willing to assist there at 9.30 to prepare the Tea Room for the Luncheon, or if you prefer to serve the Luncheon. Please do not attempt to do both. Mrs. Gill will have three hostesses with twenty-five waitresses. Please volunteer prior to March 8th.

The Convocation Chairmen are assigning volunteers to the various booths or other needed places, so please volunteer at once to lessen the confusion of the opening day.

Remember Episcopal Day will be the opening day, March 8th, from 9 A. M. to 5 P. M. The place, Fifth Floor of Gimbels' Store. Luncheon begins at 11.30 A. M. (40 cents.) We are counting upon 1000.

I regret that I shall be miles away on that day, but I know you will be as loyal and helpful as you have been in former years.

MATILDA P. FOX.

LEAGUE OF INTERCESSORS

The League of Intercessors of the Committee for Work Among the Isolated held their February meeting for the purpose of distributing copies of the Lenten Forward Movement booklets and the "Call to Prayer," to be used on the World Day of Prayer, February 12th.

After the business of the meeting, the following resolution was offered:

"RESOLVED, That the members of the League of Intercessors wish to place on record their loving appreciation of the leadership of Mrs. Charles Biddle during the eight years in which she has been their Chairman. Her devotion has been an inspiration and a practical help to her co-workers as well as to all our intercessors with whom she has come into personal contact. Besides the duties of presiding, planning, speaking to auxiliaries and making friends for the League in various ways, she has carried

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"RESOLVED, That we, the members of this League, pledge ourselves to follow her ideals as we continue to work together, and carry out her hopes and plans for the success of this service. She has shown us that this is the work of our Master and not to be taken up lightly or quickly dropped, and that with His help we can follow on."

The next meeting will be on March 16th, at 10.30 A. M., in the Church House, to prepare for Easter.

TYPEWRITER NEEDED

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